

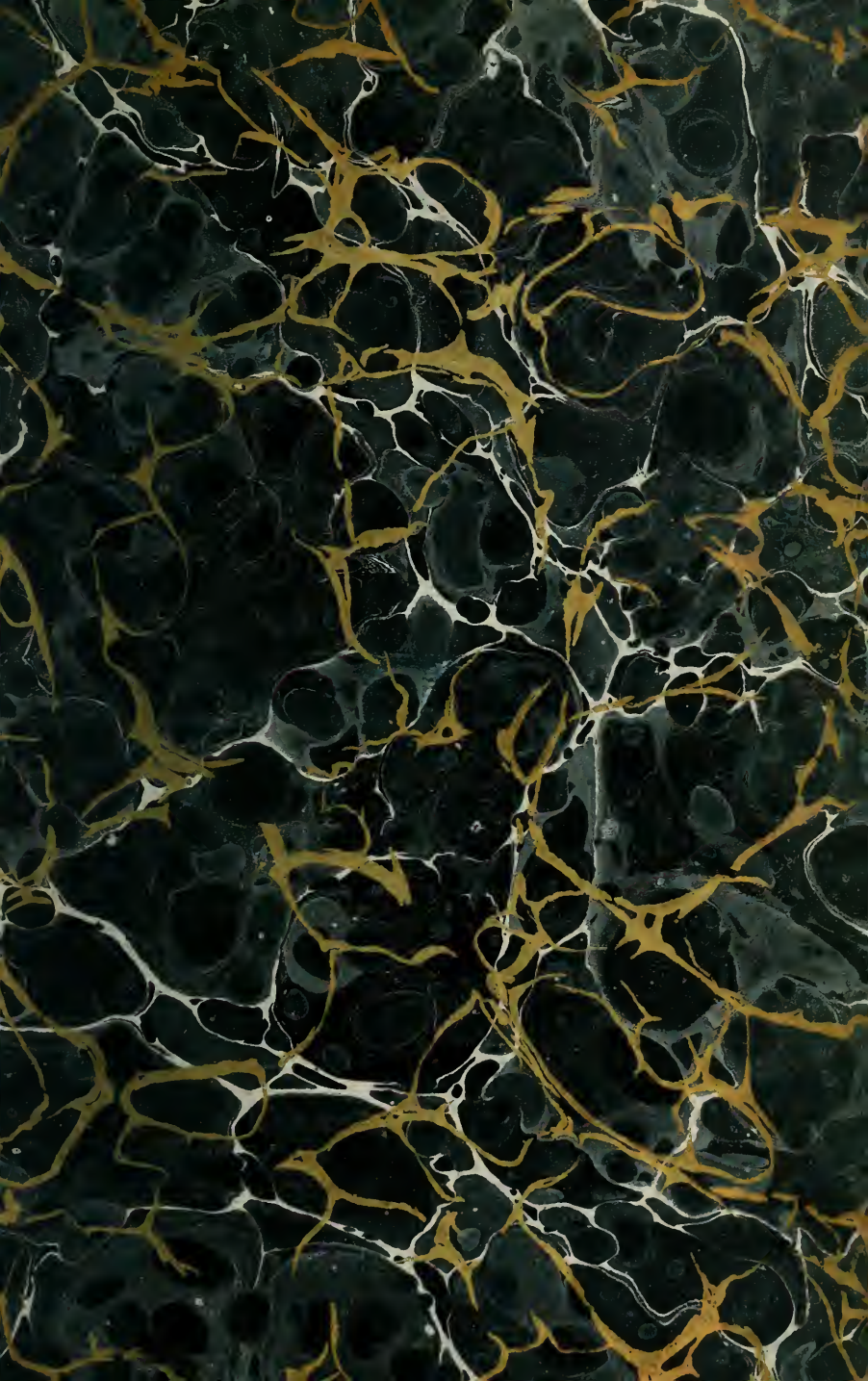
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THE SPIRITUAL DIARY

OF

EMANUEL SWEDENBORG

THE
SPIRITUAL DIARY

OF

EMANUEL SWEDENBORG

*BEING THE RECORD DURING TWENTY YEARS OF
HIS SUPERNATURAL EXPERIENCE*

TRANSLATED BY

PROFESSOR GEORGE BUSH, M.A.

AND THE

REV. JAMES F. BUSS

AND REVISED AND EDITED BY THE LATTER

IN FIVE VOLUMES

VOLUME IV.

NUMBERS 4545 TO 5659

INCLUDING THE PORTION USUALLY KNOWN AS THE "SMALLER DIARY"

JAMES SPEIRS
36 BLOOMSBURY STREET, LONDON

1889

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1354
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EDITOR'S PREFACE.

It is nearly six years since I commenced my labours on the present volume of "The Spiritual Diary of Emanuel Swedenborg;" and now that these have at length reached an end, I feel that some explanation is due to the Subscribers to the work for such a long delay.

When Professor Bush's MS. was first placed in my hands, it was given, and received, in the belief that all that would be required was a careful reading over (for the rectification of manifest oversights and the putting of finishing touches) before sending to the printer, and, afterwards, seeing the work through the press, reading proofs and performing whatever ordinary editorial duties might be called for. It was on this understanding, accordingly, that I began the perusal of the MS. But I had not gone very far, before I was struck with astonishment at the number of evident errors, some of them of the most elementary character and the most glaring description; and many of them, such as could only be accounted for by regarding them as amazing aberrations of the pen. This discovery warned me that I must, henceforth, exercise great wariness. I proceeded, therefore, with increased care and vigilance; with the result that the farther I advanced, and the greater the care I exercised, the more numerous and grave became the errors I detected. At length, a suspicion which had been gradually forming in my mind as my acquaintance with the MS. progressed, grew into the firm conviction, that Professor Bush had never intended this MS. to go into the hands of the printer, except after a subsequent careful revision by himself. This conviction my further acquaintance with, and study of, the entire MS., has but served to develop into a positive belief.

Of the numerous characteristics which seem to me to prove this to be the fact, it will be sufficient, here, to just mention the following:—

(i.) The constant occurrence of expressions of the translator's personal *opinion*; as: "*I think* this should read . . . ;"

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"*viderent*, I imagine, not *videret*;" "*I don't know* what this means;" and the like.

(ii.) The appearance of passages, which—while containing the *words*, which, more or less accurately, translate the *words* of the Latin original—have, in English, *no meaning whatever*, but which were, nevertheless, left without an attempt to unravel them, or even a note indicating the translator's consciousness of their unintelligibility!

(iii.) The absence of all *punctuation* worthy the name. In this respect, the MS. is just as any translator might leave it in making the *first rapid draft* of his work.

(iv.) The occurrence of an entire section, albeit a small one—no. 4679m—with *nothing but dashes in it*, as in the Latin; and the similar treatment of Swedish clauses and sentences where they occur (see 4787), *without a foot-note*, or any sort of hint, for the enlightenment of the mystified reader.

(v.) The leaving of those nos. which have no meaning save as *keys* to the illustrations—supplied in this volume but not incorporated with the Latin text—without the slightest intimation that the translator was aware that such illustrations anywhere existed, or, that their absence called for remark from him!

(vi.) And, finally, the fact that this MS. is *entirely destitute* of those foot-notes in which Professor Bush's work in the preceding volumes is so rich—all the foot-notes in the following pages being from my own hand.

These characteristics—and others which I refrain from enumerating—made me perfectly *certain* that the MS. translation which had been placed in my hands required from me a word-for-word comparison with the original, before any attempt at putting it into final shape; and compelled me to *believe* that the translator had himself intended to subject it to a subsequent rigorous revision ere ever it reached either printer or publisher. As soon, therefore, as I arrived at these conclusions, I retraced my steps, and began the word-for-word comparison of which I had become convinced of the need.

On this plan, and on the basis of Professor Bush's MS., I carried the work on as far as no. 5401; knowing, it is true, that the work I was doing was *improving* matters, but finding, at the same time, the results, even in their final form as they are now submitted to the public, far from satisfactory to my own mind. Impelled by this feeling, I, at the number mentioned, resolved upon altogether abandoning Professor Bush's MS. translation as a *basis of operations*, and working independently; consulting Bush, however, whenever I became conscious of the

desirableness of another opinion as to Swedenborg's meaning. From no. 5402, onwards, therefore, the work is wholly my own, and comes much nearer my ideal.

The facts here recited, it seems a duty to place before the Subscribers to this Edition of the *Diary*, if only to certify them that the length of time which has elapsed since this volume was placed in my hands, has not been wantonly wasted. Its preparation for the press has involved me in much labour, which the never-neglected demands of the regular work of the Ministry of the Church, several breakdowns in health, and very serious illnesses in my family, have left me all too little leisure and strength to perform. In all points of view, however, I am conscious of having done my best; and, in presenting this result of my labours to my fellow New-Churchmen all over the world, can only hope that this best may be sympathetically received and found to be of service.

So much for the work involved in preparing Vol. IV. for the English reader.

To turn, now, to the volume itself. It begins with the portion hitherto known as the "Smaller Diary"—or *Diarium Minus*—printed by the Latin Editor, the learned and devoted DR. IMMANUEL TAFEL, as "Part IV. of Emanuel Swedenborg's Spiritual Diary."

That it really belongs where I have placed it, however, is admitted by the Latin Editor himself in his Preface to the Latin Edition. There can be little, if any doubt, that it was all written between no. 4544—the last number of Vol. III. of the present edition—and no. 4545 ("Larger Diary"), which is printed on p. 91, below.

The conclusion that this is the case is based upon Swedenborg's dates in the portions indicated. The last date *prior* to no. 4544, is "15th Sept. 1749," which is attached to no. 4389. The first date in the "Larger Diary" *after* no. 4544, is "11th Jan. 1752," on which no. 4550 was penned. Between them, occurs an interval of two and a quarter years.

The only date in the "Smaller Diary," on the other hand, comes between these two: namely, "the night between the 18th and 19th Nov. 1751" (no. [4791*m*]—page 90), which allows a sufficient interval for all the entries between nos. 4389 and 4544, as well as those in the "Smaller Diary" up to [4791*m*]; and is only two months prior to the date of no. 4550 in the "Larger Diary"—namely, "11th Jan. 1752." In the complete English Edition, therefore, these different portions of the *one Diary* are no longer in a state of separation. In the *Diary* as printed in the Latin, there is really a gap;

which, however, is now filled, by the insertion, at the proper place, of the part of his *Diary* which Swedenborg wrote between the two edges of that gap; and the whole production runs, in point of *continuity* as in other respects, exactly as its author wrote it.

For the sake, however, of preserving the distinction between the "Larger" and "Smaller" portions of the *Diary*, in some form—as well as because the fact that the numbers occurring in the "Smaller Diary" are all duplicated in the "Larger" makes some distinguishing mark necessary—I have attached the italic letter "*m*" (standing for *minus* = smaller): to the numbers composing the "Smaller Diary."

All the numbers, therefore, to which this sign is attached, occur in the "Smaller Diary." And the first of them is 4545*m*, with which the volume opens.

The entries therein after no. 4715, Swedenborg did not number. Well knowing, however, the great superiority of paragraph numbers over simple page numbers, for purposes of reference, I have, for the sake of increasing the usefulness of this volume in that respect, carried Swedenborg's numbering forwards to the end of the "Smaller Diary." But these numbers are distinguished from those inserted by Swedenborg himself by being placed entirely within brackets—still accompanied by the italic "*m*,"—thus: [4716*m*].

The reader's attention is also directed to the further fact that the numberings of the sub-divisions of the long chapter [5513*a*], are the same as those adopted by the REV. J. F. POTTS, B.A., for the references in his invaluable Swedenborg "CONCORDANCE," and have been kindly supplied by that gentleman himself.

A word, next, about the translation here given. In the work of translating, I have aimed at only two things, *faithfulness* to what Swedenborg wrote, and its *intelligible reproduction* in English. I have thus been as *literal* in all my renderings, as *intelligibility*, which is an essential ingredient of faithfulness in a translation, would permit; but I have not felt under an obligation to place within brackets—[]—every word for which the original has no direct verbal equivalent. When there is *no reasonable doubt*, as to what word the context requires, I have inserted the word on the authority of the context, as though it were part of the actual text in the original Latin. The page has thus been relieved of a large number of bracketed words and their disfiguring effect; and the reader has been spared the exasperation of encountering "[is]'s" and "[are]'s" in every third or fourth line, or oftener. I have

studiously refrained, however, from inserting *explanatory words*, or phrases, *of my own*, as though they were Swedenborg's. In the few instances where I have judged such interpolations necessary, the reader is notified of the fact that they are *not* Swedenborg's by their being enclosed within *brackets*. Also, the usually meaningless expletive, "principle," as a noun to lean some of Swedenborg's adjectives against, has been religiously shunned; the *word* being added, instead, which stands for the *idea* the context shows to have been in Swedenborg's mind in penning the record. But, in *all* cases where there has seemed to me to be a reasonable doubt as to the word Swedenborg would himself have inserted if writing in English, I have indicated the openness of the question by the use of the customary, though unlovely, brackets. In a word, I have done all I could to make Volume IV. faithful as a translation, intelligible in its English dress, and easy, if not always agreeable, to read.

The present volume has one feature by which it is, I believe, distinguished from every work of a spiritual, or theological character, emanating from Swedenborg, which has yet seen the light of publication—it is *illustrated*. The illustrations, moreover, are full of a deep and varied interest.

There are nineteen of them. Of this number, nine have the special importance of being *fac-similes* of sketches made by Swedenborg himself, while the scenes in the spiritual world to which they relate were still fresh and vivid in his mind.

They are not—it will be unnecessary to inform the reader—finished artistic creations; nor are they the productions of one enjoying any great skill in the draughtsman's art, although of one who possessed a very free hand with his pen.

It may be not superfluous to point out that the inclusion of these sketches—or of copies of, or other substitutes for, them—was imperatively *necessary*, owing to the fact that nearly all of them are indispensable to the intelligibility of the text of the volume; several of the paragraphs being simply *keys* to the sketches. It is true that *copies*, more or less faithful and perfectly executed, would have served to render the text intelligible; but, without the originals in his hand, the reader could have no guarantee that the illustrations presented to him really represented the illustrations Swedenborg had himself outlined, or, consequently, the *scenes* Swedenborg had been describing and intended to roughly depict. To give the English reader every possible advantage, therefore, the Publisher readily adopted the present Editor's suggestion that this, the first and only *complete English Edition* of the "Diary,"

should include both *fac-simile* reproductions of Swedenborg's own sketches, and also "interpretative drawings" of the latter, consisting, substantially, of Swedenborg's own outlines, filled in, under the guidance of the descriptions in the text, as the draughtsman of to-day believed Swedenborg would himself have filled them in, had he ever made them into finished pictures. The possessor of this volume, therefore, is in the enviable position of having before him exact *fac-similes* of the sketches Swedenborg himself made—for the purpose of illustrating his descriptions to his own mind, whenever in the future he should have occasion to refer to them—accompanied by "interpretative drawings" based upon them. By this provision, the reader will be helped to more completely and definitely realize what Swedenborg saw and relates. In all cases, further, the two being placed side by side, he will be able to judge for himself as to the degree in which the "interpretative drawing" is truly interpretative of the original sketch.

Another interesting fact regarding these illustrations, is, that the *fac-similes*—which are produced by the *Typographic Etching* process—are from photographic negatives executed by MR. HENRY PIPER, of Gateshead-on-Tyne. This gentleman is the Treasurer of the New-Church Society of which the Editor is the Minister, and is already known to the New-Church public as the photographer of "the 1870 Conference," held at Newcastle-on-Tyne, and of the "Brander" portrait of Swedenborg, the original of which is in the Hall of the Academy of Sciences, in Stockholm. The fact that the work of bringing out anything of Swedenborg's for the public enrichment is performed by *New-Churchmen*, as a labour of love, cannot but add largely to its acceptableness in the eyes of New-Churchmen generally.

The "interpretative drawings" have the same great recommendation and interest. They are the work of MR. ARTHUR H. SEARLE, known to us all as the compiler of the valuable work of reference, SEARLE'S *General Index to the Scripture Passages* quoted in the whole of Swedenborg's Theological Writings. Any one who has attempted to make anything of these outlines of Swedenborg's which MR. SEARLE has "interpreted," *without* some such aid as MR. SEARLE'S "interpretative drawings" afford, will understand to what a large extent possessors of this volume are indebted to that gentleman's intelligent and efficient assistance. Unfortunately, only a very few have made this attempt: only a few, consequently, will be able to appreciate MR. SEARLE'S work at its full value. Whilst, however, it is to MR. SEARLE that the *credit* for the execution of these interpretative drawings belongs, it is right for me to say

that the *responsibility* for their faithfulness to Swedenborg's sketches, in regard particularly to the *lettering*, rests with the Editor. It will, certainly, too, increase the reader's confidence in them, and also his estimate of their value, to know that they have the unreserved approval of the REV. R. L. TAFEL, who, as compiler of the "Documents concerning Swedenborg," and Editor of the "photo-lithographic MSS.," has, probably, no living equal in intimate acquaintance with Swedenborg's handwriting, and assimilation of his style of thought and expression.

A comparison with the Latin Edition will show that the owner of the present volume, is, in respect to nos. 4679*m* and 4787, in a position in which even the Latin does not place him; for, the first of those numbers, and portions of the second, the Latin Editor was unable to decipher, and therefore represented them in his edition simply by *dashes* and *dots*. Had they been in Latin, his success would, no doubt, have been as complete as in all other parts of the *Diary*; but they are not. They are in Swedish. For both the English translation and the Swedish originals (which I have supplied in the form of foot-notes), I am, in each of these cases, indebted to the skill, learning, and ever-ready kindness of the REV. DR. TAFEL—my revered Theological Professor while at College, and then, and ever since, my faithful and beloved friend. To the same helpful adviser, also, I am indebted for very valuable aid in the solutions of intricate, or doubtful, points, in the translation of the difficult Latin which the *Spiritual Diary* here and there contains.

To this most excellent friend, as well as to the other gentlemen already mentioned—MESSRS. PIPER and SEARLE—who have assisted in giving the present volume great part of the value it possesses, I take this opportunity of publicly testifying at once my great obligations and my hearty gratitude.

The "Table of Contents," with which this volume, differently from any of its predecessors, is furnished, will be appreciated by every studious reader. It will enable anyone particularly interested in (we will say) the state of the Mohammedans in the other life, to get together all the sections which Swedenborg has here specially devoted to that subject, and thus to extend his knowledge and give definiteness and fulness to his ideas upon it. It will, in a word, serve as a temporary and partial substitute for the complete *Index* to the entire work, which will, it is hoped, be published, as a separate and additional volume, at some future but not far-distant time.

I insert on page xiii. the "Analytical Table of Swedenborg's

use of Astronomical Signs in connection with Dates," promised in the footnote to no. 5589; to which the reader is referred. But for the fact that these signs, which occur in the *Latin* Edition, have not, unfortunately, been reproduced in the English (Vol. III.), the reader might have been left to make the analysis himself. As it is, he will now know *where* Swedenborg used them; a piece of information which, otherwise, he could not have obtained from the English edition at all.

This "Table," it will be seen, proves DR. TAFEL'S theory that Swedenborg used the astronomical signs to indicate the days of the week, almost to a demonstration. And the fact, that, in 1749, the dates given *actually fell upon* the days of the week assigned to them in the "Table," makes it scarcely possible to have a doubt left. And fact this is. For we learn from Murphy's *Life of Johnson* that the latter's play of "Irene" was produced for the first time on "*Monday*, Feb. 6, 1749;" and, for the last, on "*Monday*, Feb. 20," both which dates make Feb. 12 to fall on a *Sunday*—as in the "Table." "The first paper of the '*Rambler*,'" again, Boswell tells us, "was published on *Tuesday*, the 20th March, 1749-50" (chap. vi.); and, reckoning backwards, this gives *Tuesday* as the day on which the 12th Sept., 1749, fell—again confirming the "Table." As, moreover, the dates for this part of Johnson's life all come under the *old style*—the "reformed calendar" not being adopted in this country until September, 1752—so, also, must Swedenborg's, for the corresponding period; a fact we could not have known but for his indicating the days of the week in the manner shown.

The above remarks complete all that need be said in regard to the present volume in particular.

But it has seemed to me that some observations as to the way in which the *Work* of which this volume forms a part ought to be viewed, and the study of it approached, may be useful, and are, as a matter of fact, to some extent, a necessity. Indeed, the character of the *Diary*, as distinct from everything else from Swedenborg's pen that has ever been published, seems to clearly demand something of this sort in close connection with its presentation to the public. I can think of no better, more natural, or more suitable place for such observations, than the *Preface* to the work itself; and, as I find that the Preface to Vol. I. offers nothing of the kind, I venture to include a few suggestive thoughts of this nature in the Preface to the present volume, and to solicit for them the reader's patient and favourable attention.

It must be remembered, at the outset, that the name of

ANALYTICAL TABLE SHOWING SWEDENBORG'S USE OF CERTAIN ASTRONOMICAL SIGNS IN CONNECTION WITH DATES.

☉ = The Sun. Sunday.	☾ = The Moon. Monday.	♂ = Mars. Tuesday.	☿ = Mercury. Wednesday.	♃ = Jupiter. Thursday.	♀ = Venus. Friday.	♄ = Saturn. Saturday.
4140 Feb. 12	4174 March 13	4141 Feb. 14	4156-8 March 1	[4139½] Feb. 2	4166-2 March 10	[4139½] Feb. 4
4154-5 " 26	4184-6 " 27	4149 " 21	4163 " 8	4142 " 16	4200, 3 June 2	4168 March 11
4169-71 } March 12	4196-9 April 3	4188 March 28	4177, [4177½] " 22	4164-5 March 9	4320 July 7	4190-1 April 1
4173 " 19	4263-1 May 7	4273 May 16	4275, 7 May 17	4178 " 23	4324 " 14	4222 " 15
4175 " 19	4319 July 3	4299 June 6	4327, 9 July 19	4189 " 30	4332 " 21	4269 May 13
4179-83 " 26	4321-2 " 10	4315 " 27	4346-7 Aug. 9	4200-1 April 6	4339 Aug. 4	4308-10 June 17
4292-4 April 9	4351-2 Aug. 14	4338 Aug. 1	4356 16	4252 May 4	4357-9 " 18	4316 July 1
4270-1 May 14	4366-7 " 21	4343-5 " 8	4370-1 , 23	4268 " 11	4376 " 25	4360-1 Aug. 19
4286 " 28	4378 " 28	4354-5 " 15		4304-5 June 8	4381, 3 Sept. 1	4377 " 26
4295-6 June 4	4386 Sept. 11	4369 " 22		4323 July 13	4389 " 15	
4306 " 11		4379 " 29		4334 " 27		
4312 " 18		4387 Sept. 12		4372-5 Aug. 24		
4313-4 " 25				4384 Sept. 7		
4317-8 July 2				4388 " 14		
4325 " 16						
4335-7 " 30						
4342 Aug. 6						
4350 " 13						
4363 " 20						
4385 Sept. 10						

¹ The 7th May was on a Sunday. The figure "7" attached to the month—May—in nos. 4202, 3, 4, 5, was, therefore, probably intended for "8"; it being far more likely that Swedenborg should have mistaken the day of the *month*, than the day of the *week*.

² This appears in the Latin Edition as ☿ (= Mercury—Wednesday); which we take to be a misreading, on the part of the Editor of the Latin, for ♀ (= Venus—Friday), owing, perhaps, to a "smudge" at the upper part of the sign.

"Diary"—although admirably describing the nature of the present work—was not given to it by Swedenborg himself, but by DR. IMMANUEL TAFEL. Swedenborg called the records herein contained, by the same name as he calls those narrations of "spiritual travel," so to speak, which he has appended to the several chapters of his "*True Christian Religion*"—*Memorabilia*. And this word may be translated, either, "Memorable Relations," as throughout the *True Christian Religion*; or, somewhat more correctly, "Memorable occurrences" (or, "events," or "facts," or "thoughts," or "experiences"); or, better still perhaps, "Things worth remembering" (or "recording"). What we have before us, in a word, is a *record* of things connected with Swedenborg's spiritual-world experiences, which he considered worth remembering, and which he provided against forgetting, or confusing together, by preserving in a written record made at the time of their occurrence.

The work is not, therefore, in any sense a *treatise*; and to read it as though it were, is about as sure a way as could be hit upon for getting not use, but even harm, from its perusal.

Nor can I think that Swedenborg wrote it with any view to the public eye—as it *here stands*. I am perfectly well aware, that, in this respect, I differ from at least one of my predecessors in the work of translation, and also from the illustrious Editor of the Latin. And I am also aware of the passages and indications on which those who differ from me base their opinion. But, having examined and weighed them carefully, I am bound to confess that I find no expressions in any of them incompatible with the nature of a private record, *to which Swedenborg intended to frequently turn back, and on which he purposed to draw for materials to be incorporated in works he actually did publish*. One of the expressions referred to is that contained in the heading to no. 4844; but the strongest I have come across is the one in the latter part of no. 228 (which, however, is obscured in the English translation, through being rendered in the *impersonal* form) running as follows: "Moreover, *I desire you* to believe this fact, etc." No. 3753, also, commences, "*you will* have previously seen." This form of speech certainly pre-supposes another reader than himself for the passage—but *it does not necessarily* pre-suppose that the passage will be read, by this other reader, *in this particular book*. If, as was the case, Swedenborg contemplated *reproducing* these records in different works which he designed for publication, it was simply natural for him to now and then fall into the style of *public address*, in view of the *future use* to which what he was writing was to be put. On this ground, such expressions as these—on which

seems to rest the belief that Swedenborg intended to publish these "Memorabilia" in the collected form in which we here have them—do not appear to me to militate at all against the belief that Swedenborg wrote the "*Diary*"—*as here given*—for *his own use only*. This is the belief, therefore, which, with all modesty and deference, I venture to entertain.

But be this belief right or wrong, there cannot now be two opinions as to the *nature* of what we here have in our hands. The work is a record of experiences through which the writer passed; of events he witnessed; of scenes he observed; of facts he learned; of conversations in which he bore a part; of impressions he therefrom gathered; of opinions he thereupon formed. Such, unquestionably, is the *character* of the work.

The *object* with which Swedenborg kept the *Diary* has been already hinted at, and may be inferred, with perfect safety, from the use he made of it. He *used* it as a treasury from which to take such things, contained in it, as were suitable for the work he from time to time performed in the execution of his Mission. The portions he thus extracted he almost always re-wrote; condensing, expanding, omitting, adding, transposing, re-arranging, with the utmost freedom—though in accordance, we are sure, with the special enlightenment he enjoyed from the Lord in writing those Works in which were published the Doctrines of the Spiritual Sense of the Word, which are the distinguishing and blessed heritage of the New Jerusalem. And some portions he never so used at all; for the sufficient reason, doubtless, that, important and necessary though those experiences were to his own preparation for his Mission, indirectly helpful though they may be to a special class of minds among the students of the Heavenly Doctrines, they were not suitable for inclusion in those Writings themselves, in which the Lord made His Second Advent to the world at large, or necessary for *their* completeness.

It becomes important, at this stage, for us to inform ourselves as to the degree of authority with which the varied contents of the *Diary* are invested. On such a matter we take it to be a canon of common sense that no one is so well qualified to instruct us as Swedenborg himself. And no. 1647 in the *Diary* is on this very subject. We there read:—

THE THINGS WHICH I LEARNED FROM REPRESENTATIONS, VISIONS, AND CONVERSATIONS WITH SPIRITS AND ANGELS, WERE FROM THE LORD ALONE.

Whenever there was any representation, vision, or conversation, I was kept interiorly and inmosty in reflection upon it, as to what was useful and good, and thus what I might learn therefrom; which reflection was not much attended to by those who presented the representations and visions, and who conversed.

Indeed, they were sometimes indignant when they perceived that I reflected. Thus have I been instructed ; consequently, by no spirit, nor by any angel, but by the Lord alone, from whom is all truth and good ; indeed, while they [the spirits] wished to instruct me about various things, there was scarcely anything but what was false. I was therefore forbidden to believe anything they said ; nor was I permitted to adopt anything that was of their proprium. When, moreover, they endeavoured to persuade me [of anything], I perceived an interior or inmost persuasion that it was so,—not as they wished [me to suppose]—at which they were astonished. The perception was manifest, though it cannot be easily described to the understanding of men.

This is definite and to the point. And it is not possible to doubt that it applies to the contents of the *Diary* ; for it is expressly said *of those very things* which the *Diary* records. Unless, therefore, we are prepared to set aside Swedenborg's direct testimony, in favour of some theory of our own, we are bound to conclude, that—although not published by Swedenborg himself, although (as I cannot help feeling persuaded) Swedenborg never contemplated their publication in just the form and connection in which we have them here—these records are, as a whole, entirely reliable and fully authoritative.

While, however, the Lord did thus protect Swedenborg from being dependent on spirits for his views of the things he bore a part in, in the other world, and from being misled by them, through the Divine provision that he should be instructed concerning these matters, “as much by *ideas of interior thought* as by speech communicated to him” (*S.D.* 3578), it does not follow that EVERY *expression of opinion* here set down is Divine Doctrine. *As a rule*, this is the case ; but candour compels the admission that one or two exceptions—remarkable for their very rarity—are to be found. To one instance of this class, indeed, we have been under the necessity of drawing attention, in the present volume.

The instance referred to—which is the more striking from its affecting a comparatively advanced stage of his Mission—is the open conflict which exists between Swedenborg's belief in the year 1756, regarding the point of a “second resurrection,” as placed on record in the *Diary*, no. 5203—which see—and the Doctrine of the Church on the subject as authoritatively laid down, ten years later, in *Apocalypse Revealed*, nos. 851–3.

Now, the publication of the series of Works revealing the Spiritual Sense of the Word and its Doctrines, in the giving of which the Lord made His promised Second Advent, had commenced in 1749 ; seven years prior to the *Diary* entry now before us. We might be disposed to expect, therefore, that, at that date, Swedenborg's preparation for his office and instruction in the truths he was Divinely commissioned to make known, would have been *finished*, and that, consequently, any

doctrinal views he can be proved to have entertained *after* then, are to be regarded as authoritative Doctrines of the Church. The discrepancy, however, between his personal opinion in 1756, and the Doctrine revealed in 1766, proves this expectation to be founded, to some extent, in error. The truth should seem to be that Swedenborg's preparation for the later parts of his mission went on *concurrently with the actual performance of the earlier parts*; he being, however, *at every stage*, thoroughly furnished with everything he could possibly need for the absolutely perfect accomplishment of *that stage* of his labours.

In regard to the detail respecting a "second resurrection" now specially before us, that, evidently, was *not required* until the time had arrived for the Spiritual Exposition of the Apocalypse; and, therefore, the fact that the truth on this subject was not revealed to Swedenborg before then, is perfectly simple and intelligible. When the time approached that the true Doctrine would be required, the true Doctrine was given him; and that true Doctrine it is, accordingly, which we find in the authoritative work, the *Apocalypse Revealed*.

It may be permitted to point out, here, how remarkably these facts evince the over-ruling of the Divine Hand in the giving of these Writings to the world. Even as late as seven years after he had begun the publication of those Writings, Swedenborg held an erroneous belief on a subject intimately affecting the Internal Sense of the Word which he was to disclose. This erroneous belief he *wrote down*, in the most obvious good faith and confidence, in the *Diary* he was keeping at the time. And, yet, he was *restrained from even hinting at it* in his published Writings, although he cites, and remarks upon, the particular passage of the Word which in his mind gave birth to this belief, in at least two places! (See *A.C.* 482, 8715.)

We pass, now, to a different and peculiarly serious matter.

It is well known that there are some few in the New Church, who—not having fully digested and firmly grasped the adequate and consoling and truly heavenly Doctrine of the Church concerning the nature of hell and the state of those there; for charity forbids any other explanation—are for ever anxious to find any stray utterance of Swedenborg's which seems to countenance the notion of the final salvation of all. Of itself, perhaps, this anxiety may be regarded as in some degree pardonable. But it has led some who cherish it, into courses unmistakeably censurable: in the following out of which, moreover, the *Diary* has been sometimes put to sad misuse.

An instance of this sort occurs in an article published, since the appearance of Vol. III. of this work, in a magazine (which I do not propose to advertize by naming) which professes some degree of affinity with the New Church. The main purpose of this article is to make it appear that Swedenborg *did not believe* in the eternity of hell, although the writer of it admits that he clearly and deliberately teaches it in the Writings of the Church: for, "if," this article demands, "he did [believe in the eternity of the hells] *why did he make so many private notes in his Spiritual Diary against it?*" And the article suggests that the appearance, in the Writings, of the uniform didactic teaching of this doctrine is of the nature of the proceeding known as a "pious fraud," *connived at by the LORD*, too, because of the greater potency of *fear* in restraining men from evil, than of a knowledge of the truth on this subject; the "truth" being (according to this article) that hell is only a temporary and purifying experience, eventuating in the salvation and eternal bliss of all who are ever in it! In proof, moreover, of the contention that Swedenborg *did not believe* the doctrine the article goes against, passages from the *Diary* are cited which the article repeatedly declares were written *after* the publication of that part of the *Arcana* (the first-printed of the New-Church Writings) which deals with the eternity of the hells.

The position, of course, is this: if the passages cited do clearly teach the non-eternity of the abode of the wicked in hell, *and* were written subsequently to the publication of the part of the *Arcana* which teaches the eternity of the hells, a conflict between Swedenborg's private beliefs and published teachings is established; which conflict becomes more flagrantly evident still, when it is found that those of the Writings published *after* these entries in the *Diary*, give precisely the same teaching on the subject as those published before.

In the face of such an attempt to make the *Diary* exhibit Swedenborg in the light of a deliberate teacher of falsehood, as well as to utterly undermine the trustworthiness and authority of the Heavenly Doctrines of the New Jerusalem, a brief examination of the points advanced, seems to me a duty, in placing this volume of the *Diary* in the hands of the English reader.

In regard to the point that Swedenborg *believed* that the abode of the wicked in hell is *not* eternal, the *Diary* entries relied upon are nos. 2827, 2583, 1772, 1742, 2206, 2346-8, 3093, and 2826. Let us, therefore, examine these passages in this order.

In the first place, no. 2827 has no necessary connection with the *eternity*, or otherwise, of hell, but merely with

the fact that those who do *not* go to hell are saved from that fate, not because of any merit of their own—for, says this passage, “there is not *any* man who is not obnoxious to eternal damnation”—but solely of the mercy of the Lord. The essence, in like manner, of no. 2583, is, that, whereas “man [*i.e. every* man] is condemned to eternal punishment—for he has deserved it;” “the damnation is at length taken away” [in the case of those who can be saved]; but that this is “from the mercy of the Lord, though [it is effected] by means of vastations and punishments according to their actual sins and the nature acquired thereby.”

The next passage, no. 1772, has no connection whatever with the *residents* in hell, or with hell, but with the “earth of the lower parts” (*terra inferiorum*), which is a place of *vastation*, through which some of the *good* need to pass before they are ready for heaven.

Similarly, no. 1742 is not treating of “the lost,” but of *spirits* generally, from the time of their entrance into the world of spirits, to that of their full preparation for entrance into heaven. Some of these, this entry tells us, require so great an amount of taming, or subjugating, that they have to pass into one of the hells; “and they remain in hell until they are tamed.” With such, hell is not an *abode*, as it is with “the lost,” but a temporary sojourning place, for purposes of vastation and preparation for heaven.

That, once more, no. 2206 is not concerned with true “infernals,” is plain from the fact that it says nothing at all about either hell or the “damned,” but about *spirits*, of whom, in the opening sentence of the entry, Swedenborg has to own, “*whether recent arrivals from the world* I do not know!” They were certainly, therefore, whether good or bad, not in their final state; or Swedenborg would have known they were *not* “recent arrivals.”

And nos. 2346–8, again, have nothing to tell us about the “damned,” but about certain “who have *not* profaned holy things, and who are *not* hatreds along with deceit,” and who, therefore, were *not* infernals proper.

No. 3093 simply tells us that no infernals are permitted to become worse in hell than they were at the time of death, and that, to prevent this, punishments are inflicted when any of them transgress that limit.

Of this large array of passages, therefore, cited to show that Swedenborg, when writing them, *disbelieved in the eternity of hell*, all but one—the one to be yet considered—prove, under examination, to have even no necessary connection with the subject, and some, *wholly*, no connection

whatever: viz., nos. 1772, 1742, 2206, 2346, 2347, 2348, 3093.

So far, however, as the remaining *one*, no. 2826, is concerned, it must, I think, be conceded, that, when he wrote this, Swedenborg *did* believe that the ultimate outcome of the punishments in hell would be the salvation of those who undergo them, on the principle that "it would be against the Divine Wisdom, or against the Divine, for a soul to be tormented to eternity without an end of good;" and, also, that the *salvation* of the infernals is the very "end of good" the punishments have in view. The words, "still less can it be that any punishment exists without an end, *namely*, that by means of the punishment and torment the person may be tempered *so that he may be able to be in some good society*," seems to me to render this conclusion inevitable. Perhaps I am wrong; but, with the clause from Swedenborg's own hand which I have here put in *italics*, I can see no escape from the conclusion.

In this case, I venture, without further enlarging on the matter, to say, that, at this early stage of his spiritual experiences and *comparatively* immature state of his spiritual knowledge, it is not very surprising if Swedenborg did entertain this opinion. When, however, his preparation for his Mission had been carried farther, and he knew more and saw deeper and more clearly, he corrected his idea of the *nature* of the "end of good," which infernal punishments are designed to promote. From the eternal truth that they *must have* an "end of good" in view he never swerved; nor did he ever cease to believe that the "end of good" was the amelioration of the condition of those suffering the punishments, and thus that the *punishments* cannot be eternal; but he learned (what he does not appear to have at first known) that the only amendment of which an infernal is capable is an *outward* one, affecting nothing but his *acts*. For, his "state is such that he can no longer be amended as to interiors, but only as to exteriors. This is done through fear of punishments, which, when often endured, at length compel him to abstain from evil, not from freedom but from compulsion, *the lust of doing the evil still remaining*" (A.C. 6977; see also 7280). Every such one is "chastised and punished . . . until, through fear of punishment, he commit evil no longer, although, even then, *he can never be reduced to do good from the love of good*" (T.C.R. 531). From these testimonies, it is perfectly plain that the infernals can *never* be so amended as to "be able to be in any good society."

It will be evident, therefore, that the simple appearance of this opinion in the *Diary*, although differing from the clear and uniform teaching of the Writings proper, places no stumbling-block in the way of the New-Churchman. The principle that Swedenborg, under the Divine teaching with which he was specially favoured, acquired his spiritual education, like every item of his natural erudition, by *successive stages*, makes the whole matter plain and simple. *Unless, indeed, it is true that the entry in the Diary on which we last dwelt, was written after the Arcana declarations of the eternity of the hells.* In that case there were indeed a difficulty.

Happily, however, Swedenborg *dated* every one of the *Diary* passages cited. They were all written in the year 1748. No. 2827 was entered on the "14th August;" 2583 on the "10th July;" 1772, on the "29th March;" 1742, on the "27th March;" 2206, on the "5th June;" 2346-8, on the "17th June;" 3093, on the "7th September;" and 2826 (like 2827) on the "14th August." *All*, be it repeated, in the year 1748!

And the *first* volume of the *Arcana*—the very earliest to see the light of the Writings proper—was published in London in the year 1749!!

Let us hope, therefore, that none into whose hands these volumes may come will retain even the semblance of a doubt as to the teachings of the Writings being the personal beliefs of Swedenborg as well.

Another passage which, it has been said, "appears to favour the notion of the ultimate salvation of at least some of the lost," is no. 228.

According to the heading, this number treats of "The State of the *Damned* in *Hell*;" and it relates how Swedenborg, surrounded by a column of angels, "was let down to the unhappy in hell, that," as he says, he "might perceive their state, and thence announce to the world, and especially to unbelievers, that there is a hell; and not only that there is a hell, but also what the state is of those who are there." The entry closes with the impressive sentences:—"Moreover, I desire you to believe this fact—for I know it to be true, because I have witnessed it—that *many of these have been raised from hell and torments into heaven*, where they now live; and that it appeared to a certain one who had been in very great torment, as though God-Messiah embraced him and kissed him.¹ Afterwards, *several were delivered from hell and*

¹ The sentence "[See Luke xv. 20]" which the English version contains, does not occur in the Latin Edition, and is, therefore, certainly *not* Swedenborg's. The *Translator* of Volume I. inserted it on his own responsibility.

raised up into heaven—In the night between the 29th and 30th October, 1747, *a.s.*”

The passage contains strong internal evidence that those whose distress and subsequent liberation are here described were not the “damned” in the ordinary, *absolute* sense, but some who were undergoing severe and profound *vastation*. The internal evidence in question, is furnished in the “consolation” which was offered them: “They were consoled, by saying that God-Messiah is merciful; and that we read in His Word that ‘the bound in the pit (*vineti in forca*) will be released’ (Zech. ix. 11); it was told them that the pit (*forca*) signifies hell, which I heard confirmed from above.” Swedenborg, therefore, *applies to these spirits* the expression “the bound” taken from Zech. ix. 11; of which expression he tells us, in *A.C.* 5037 and elsewhere, “those are called ‘the bound’ (*vineti*) who are in *vastations*,” and adds, “the places where those are who are in *vastations* are called *pits* (*forcae*),—see no. 4728.” Turning back to no. 4728, we are told of the precise situation of these “pits” where the “bound” undergo their “*vastations*,” in terms which explain Swedenborg’s statement in *S.D.* 228, that “the pit (*forca*) signifies hell.” What we read on the subject in *A.C.* 4728 is this: “The *lower earth* is next beneath the feet and the region round about to a small distance; in that earth are several after death before they are elevated into heaven . . . beneath it are the *places of vastation* which are called *pits* (*forcae*); below these, and, to a great extent, round about, are the hells.” The fact, therefore, that the “pits,” the sojourners in which are undergoing *vastation* “before being elevated into heaven,” are, to a great extent, surrounded by hells, and thus *within the confines* of hell, shows the sense in which Swedenborg speaks of them, in *S.D.* 228, as “hell;” but the use of the expressions “pits” and “the bound” assures us that those he describes were *not* the “damned” in the absolute sense. They were spirits, good at bottom, whose characters required *vastating* to such a degree, that their state, during the *vastation*, was scarcely discernible, either to themselves or others, from that of the permanently damned. And in his *Index*, Swedenborg places the matter beyond the possibility of doubt. He there, under the head “*Infernum*” (= Hell), says: “I was borne down into a place belonging to hell where those are *who are being vastated*, the Lord’s column [of angels] surrounding me—about the state of whom, see no. 228.—See CAPTIVITY.” The entry under “Captivity,” to which Swedenborg here refers, is somewhat longer, and runs thus: —“That I was borne down into a place belonging to hell, where those are *who are being vastated*, the Lord’s column

[of angels], which is called the 'brazen wall,' surrounding me, where I heard their miserable lamentations. I spoke with them. Also, that they received consolations from the Lord, yea, that He embraced them; and that evil spirits infest them,—no. 228." In both these statements, occurring in the *Index*, Swedenborg is *exceedingly careful* to make clear that those to whom the entry in the text of the *Diary* applies the epithet, "the bound in the pit," are, in truth, spirits, fundamentally good, undergoing severe vastation *in preparation for* reception into heaven, and thus not the absolutely *damned* at all.

The case of no. 2826, however, discussed just now,—like that arising out of no. 5203, which we previously passed in review—is simply an illustration of the fact that Swedenborg did not receive *all* spiritual truths at once, and in final form, but one by one and progressively.

And this, in reality, is one great use of the publication of this *Spiritual Diary* of Swedenborg's. It enables us to watch, as it were, the gradual opening of his mind to the glorious, compact system of spiritual truth the Lord has since revealed, and was then revealing, to the world through him; to observe its growth and development; to become acquainted with the conditions under which that growth progressed: to study Swedenborg's spiritual-educational career, in other words, as an absolutely and permanently unique psychological phenomenon.

By studying the *Diary* in this way, we shall be very greatly helped, at the least, to "enter intellectually into" the marvel of the way by which the Lord led His "servant" in preparing him for the sublime Mission of being the human instrument by which the Second Advent could be, as it has been, effected—a privilege which many New-Churchmen will appreciate to the full, and which cannot be enjoyed to anything like the same extent, or in the same copiousness of detail as well as comprehensiveness of scope, without the aid of the present work. For, here, we have the plain, unvarnished tale of the incidents of his spiritual career, written down from day to day, as they occurred, with a transparent simplicity of faithfulness whose sole object and aim was to preserve, for his own after use, *exactly* what the Lord had placed before him for his instruction, in the course of his spiritual training. It was *use*, and the Divine guidance, which inspired the keeping of this *Diary*; and, as certainly as can be—as it seems to me—no idea of publication.

"But, in this case," many may ask, "on what plea, or pretext, is a thing of a personal and private nature, of which Swedenborg never contemplated the publication, subjected to publication?"

On the plea of *use*: partly such eminent use as has been just indicated, partly one to be indicated a few sentences hence.

It is a mistake, however, to regard the *Diary* as of a "personal and private" nature, in the sense in which my diary would be. Swedenborg and his Mission are the property, not simply of "the public" but of the *human race*, as no merely human being, or his work, ever has been before or ever will be again. Nothing in the course of the preparation through every step of which, on Swedenborg's own declarations, *the Lord led* this "servant" whose blessed Mission it was to be the instrument of the Second Advent, was purely "private and personal." All had his Mission in view; all, consequently, ministered to that Mission; all tend to render that Mission more intelligible and instructive.

But another use, of no slight moment, may be served by this *Diary*. The latter parts of it were written contemporaneously with the Writings Swedenborg himself published. The entries written in that later period, therefore, may be safely and confidently relied upon as showing the sense in which *Swedenborg himself understood* the Doctrines which the Writings had up to that time disclosed. They thus throw important side-lights on matters stated in the Writings, the precise purport of which might, otherwise, to some minds, be, and remain, obscure, or doubtful.

We need not detain the reader with instances of this use; for it is impossible for him to studiously read the *Diary* himself, for the sake of truth and use, without *experiencing*, and benefiting by, the use in question.

And such uses as these—served by the *Spiritual Diary* as by nothing else—abundantly justify its publication. Indeed, with these as well as other uses to which it is capable of ministering before my eyes, I do not see how the publication of it *could be* permanently withheld.

That it is capable of perversion, and that even well-meaning people, may, for lack of the requisite knowledge and understanding, be betrayed into a mistaken application of some of its contents, is, of course, true. But, then, every use is liable, in its own degree, to similar misuse. The very Word of the Lord itself some "wrest to their own destruction," or serious hurt. And, even, the loftier the use, the more dreadful the perversion of which it is capable. "Abuse, however, does not take away use, just as the falsification of truth does not take away truth, excepting only with those who commit the falsification" (*D.L.W.* 331); and the fear of it must not deter us from performing use. What we must do is to earnestly

pray that none into whose hands the *Diary* shall come may be guilty of the evil of abusing it.

Properly used, the *Spiritual Diary* is a perfect mine of invaluable information regarding the facts, conditions and laws of the life after death, to which we are all travelling; it makes possible an intelligent idea of the Divine processes by which the "human instrument" of the Second Advent of the Lord was prepared and equipped for his mighty task; it places within our reach a fuller and clearer comprehension of some of the profounder Doctrines of the Church than we could have without its abundant detail and flashing light; and it is frequently illuminative, in a very high degree, of some of the obscurer utterances of the letter of the Word of the Lord.

Such a work is worthy of the best attention and prayerful study, not only of the best minds in the Church, but of every New-Churchman who desires to be thoroughly furnished with spiritual knowledge.

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THE SPIRITUAL DIARY

OF

EMANUEL SWEDENBORG.

CONCERNING ORDER, AS FAR AS CONSCIENCE IS CONCERNED.

(4545*m.* The first plane is the inmost of the rational, and pertains to perception; thus to love to the Lord; consequently, to good and the truth of good. *The second plane* is the middle of the rational, and pertains to the conscience of good and truth, thus to piety, and is of the Church and the Lord's kingdom. *The third plane* pertains to the conscience of justice and right; thus to employment in civil life, consequently to society and the common good: it belongs to the inferior rational. *The fourth plane* pertains to propriety and decorum; thus to intercourse; consequently, [to the relations] amongst friends and acquaintances: it belongs to the corporeal faculty. These planes can be conjoined, and the interior inflow into the exterior; and, then, the last plane, namely, that of propriety and decorum, is good, because it inflows from a good origin.

4546*m.* But when the exterior plane is separated from the interior, although there is the appearance of propriety, it is either on account of honour, reputation, gain, life, or the laws; not from an interior source: then it is only imitative, and is nothing worth. These things were perceived.

4547*m.* Conscience is not given without charity towards the neighbour. Man is in so obscure a perception and idea, that he is unable to know whether he has charity, because he is not much sensible of affection; nor, if he has it, does he

reflect upon it; but it is known from his zeal towards good and truth, and towards justice and right. He then has charity, if he is in zeal, namely, in the zeal of punishing the evil for the end that they may become good and that the good may not be hurt, and that the community or public might be freed from such; for then he has charity, although it does not so appear; nor is he himself able to know this.)

CONCERNING A CERTAIN ONE'S SPHERE, WHICH, FROM CONFIRMED HABIT, POURED FORTH VENOMOUS SARCASMS AGAINST OTHERS.
GUSTAF BENZELSTJERNA.

4548m. There was a certain one, who, in the life of the body, was able to pour forth, against others, such sarcasms as could not be answered; for he so turned them, that he against whom he hurled them became, as it were, stunned, and angry that he was unable to retort. This [trait] he derived from a confirmed natural disposition of harming others, by innuendoes and the like. But, inasmuch as he supposed himself to be more learned than others, he was instigated to utter such sarcasms; one of which was shown, to wit, that *he was well able to receive the opinions of a well-intentioned mind, but was ignorant where to put them away*; thus ridiculing [them].

4549m. It was shown that his sphere was wound about him, like a roll of paper of vast extent, agreeably to the roundness of a roll. I did not see whether he bent himself on himself. And it was similar with a horizontal roll around him. Such was his sphere. I had not seen it previously. The roll was, as it were, something aerial. It was observed that it consisted of those who despised others in comparison with themselves, and who did not think well of others.

OF WHAT QUALITY MEMORY IS IN THE OTHER LIFE.

((4550m. I spoke with spirits concerning [their] memory, to the effect, namely, that language [such as we have on earth], consequently, the memory of words, does not exist [with them]; neither the recollection of such scientific matters as are in the memory [of men in the world]; but whatever they have learned, by means of languages and sciences, regarding equity and good: thus not even things theological, so far as they are matters of memory.))

CONCERNING THE CRUELTY OF CERTAIN ONES, OPERATED BY MEANS
OF FIRE AND TOW, IN PHANTASY.

4551*m.* Certain spirits practise that cruelty by means of the phantasy, that they have, as it were, a lighted candle, and with it they burn others who are round about, in whom they endeavour to induce, as it were, bodily sensation. Some set tow on fire; and they burn others with this, by means of phantasies; also inducing sensation.

4552*m.* A certain one had such tow, and carried it about; but the tow-fire was turned into his palm and into his finger. He cried out that he had been dreadfully burned. Hence it may be manifest, in what way such things may be produced, by means of phantasies, unless [spirits] are freed from them by the Lord.

IDEAS.

4553*m.* The ideas which are of the memory are various; as, for instance, the idea of a person, namely, whatsoever one has heard concerning him, has seen in connection with him, has observed while he spoke with him, whatever he has thought about him, both well and ill—all remain; and many more things than he was ever aware of, which have appeared to him, as it were, unnoticed. All these ideas remain, and are presented simultaneously in the other life, when anything is thought about any one; but, still, in such a way, that, when good is thought concerning him, then evils are as it were rejected to the circumference; when evil, then goods are rejected to the circumference. Thus, at the same time, thousands of things are presented simultaneously, or in a moment; and they appear before good spirits and angels, or are even perceived. Wherefore, they who have thought nothing but ill concerning men, are not able to think otherwise than ill concerning them. They who [have thought] well, not otherwise than well: and so forth.

4554*m.* Also, ideas of places are presented at the same time; and, with these, all things that happened there. Whatever happened there, adheres to the memory of the place, and is presented at the same time with it: thus, thousands of things simultaneously.

4555*m.* In like manner, the ideas of things, for instance, of matters of the sciences and the like: whatever one has learned and thought concerning that matter, is simultaneously presented;

thus more fully, when he has thought much about such a thing.

4556*m.* That many more things enter ideas than man apprehends, was shown by this: that when I walked in the street of a city, and in a wood, it was said that those things which I surveyed slightly with the eye, and scarce observed save in a contemplative manner, nevertheless adhere, and can be recalled. It is thus, too, as regards persons and things.

4557*m.* Spirits talk together, by means of ideas, and I spoke with them, by means of ideas, many times; and, then, in a brief second, or beat of the pulse, they utter all that they think concerning any matter, which things they were scarcely able to enunciate, so as to be understood, even in half-an-hour's time. It is thus with very many orders of things, and it is done so quickly and connectedly that it is incredible; and the ideas are fuller and fuller, according to the interior memory formed of them.

4558*m.* I had no need to more than think about a person with the idea of his qualities, and at the same time of his position, dignity, and other circumstance, without any idea of his face, body, and of such things as a man is described by in human speech—still less his name—and they at once discerned and knew who it was, and of what quality he was in my thought.

4559*m.* In like manner, respecting kingdoms, cities, and similar things.

4560*m.* Besides this, I have thought with an obscure idea, as it were confused—in which idea was nothing but obscurity—respecting a certain matter. But spirits were aware of these things manifestly, because they are able to read, as it were, the deeper things which are with me in my memory, whilst I am unaware of it: thus, they can fill in, and elucidate, those things which, with me, are obscure.

CONCERNING PAUL.

4561*m.* Paul, while he was alive, thought, respecting the other life, only in a worldly manner. He supposed there would be worldly glory there, not knowing what heavenly glory was, or whether it was anything. And he therefore supposed that it was he who should introduce all into heaven, and that the Lord would accept them on his account. Moreover, he imagined that he deserved better than others. On account of that glory, namely worldly glory, he underwent so many dangers and

punishments, so that he might be greatest; consequently, from another motive than that the Lord taught, namely, that he who wished to be greatest should not enter, but he who [wished to be] least, and that the last will be first. Hence it is, that he associated himself, on several occasions, with evil spirits and devils, in order that he might make for himself an altogether infernal heaven; and hence it is, that he rejects the interiors of the Word, because they are opposed to worldly glory, and opposed to merit.

4562*m*. He seems to himself to have with him a sheet of paper, and whatever he observes he writes down. But the manner in which he writes was shewn me: namely, by lines curved around at the ends. Perhaps such writing, with them, answers to their language. This is allowed him, in order that such things as are to be observed may be the better impressed on his memory. I do not know that he looks again at those things. If he does look at them again, perhaps some things, advantageous to him, are then recalled to his memory. At the last, Paul was given a habitation by himself, above, on the left; but, still, he repeatedly wished to make a disturbance. At length, he was brought lower down, where he does not know that he had been Paul.

THAT EVIL SPIRITS POSSESS RATIONALITY.

4563*m*. I wondered that evil spirits, also, are able to perceive what is good and true, and to be clearly convinced, even so as to confess it, that it is good and true, both moral and spiritual, and this according to the gift which they had possessed in the life of the body. Hence I supposed that they [who could do so] were good, or that they could become good. But, when they fell away from that state and returned into the life of evil, or into their nature, they were devils, and some of them amongst the worst: so that the faculty of knowing is something separate, by which they are able to perceive good and truth; and, because this is not conjoined with their evil life, it is, therefore, separated from them when they return into the life of evil. Hence it is, that the worst infernals are sometimes as well able to reason, yea, to produce truths, when in that state, as the good; but, still, they are infernal: as, for instance, Adam Lejel, who is amongst the worst infernals. Sometimes, he so inferred truths by deductions from natural things, that he was fully convinced; but, yet, he is amongst the worst of the infernals.

CONCERNING URINE. CORRESPONDENCE.

4564m. Adam Lejel was amongst the worst infernals. As often as I thought about urine, he relapsed into his scandalous principles, which corresponded to his life, from which principles shocking things existed—not principles, but other heinous things; and this happened often. He could not be restrained from these things, except by tortures, when he persisted. Thus urine only causes him to fall into such heinous principles; for such things correspond.

CONCERNING THE SAINTS: ANTHONY, IGNATIUS, FRANCIS XAVIER, AGNES.

4565m. I spoke with *Anthony* of Padua, and was instructed, that, in the life of the body, he had collected many proofs of a holy life, which might endure after his death, and which he had committed to friends, with the promise that he would render them aid if he should become a saint. He is a subtle spirit. He does not wish to be worshipped in such a way that it is manifest; but, still, it sticks fast in his mind that he ought to be worshipped; so he aims thereat in secret ways. He knows that, if it were manifest, he would be thrust down into hell. But he was told that such crafty tricks are turned into stupidity, and more grievous infernal states, and that he ought to act with a sincere heart.

4566m. Anthony stood near, above the head, and brought it to pass, by taking away the first principle of the idea of speech, that I was totally unable to speak: thus, he was a more subtle spirit than others. He brought it to pass that I was entirely unable to get out a word. It was said that he had learned such magic, in order that he might thus enter into the ideas of spirits, and secretly lead them whither he would; thus, to the admiration and worship of himself. He said that he was thus able to lead man; but it was replied that he leads sows and pigs, not men. He was also sent into a pig, that he might rule him—namely, into a pig, into which had been turned one who had polluted himself with the obscenities of adulteries—and he became similar; and this, for the reason that interior magic is nothing but interior adulteries; for it produces such things.

4567m. It seems that Anthony employs the agency of the white Jesuits, respecting whom mention is made below.

4568m. Anthony had influx into the interiors of the tongue

namely, into the muscular fibres. The nature of interior magic was shewn, namely, that it is secret hatred against the Lord, and against the innocent. He [Anthony] was sent into a hell, deep down among the profane, and was afterwards raised up; and, then, they whom he had deceived spoke with him, and rebuked him for being of such a character; but he still endeavoured to deceive them.

4569m. Anthony also made himself divine by means of phantasies, but by a fantastic representation of a vocal idea, with which he surrounded himself; but he was then turned into a most revolting, poisonous animal, and cast down into hell.

4570m. *Francis Xavier*, the second father of the Jesuits, appeared deep down under the buttocks. He was a still subtler magician, operating profanely by means of conjugal love and innocence, and doing many things secretly. He is among the interiors of the urethra. Perhaps it is another.

4571m. *Ignatius*, the father of the Jesuits, was above, towards the front. He was subtle; but I was not able to observe other than that he had been good, not wishing, nor was it his intention, that they [his followers] should be of such a character [as they are]. He fled adoration, by making himself as filthy as a sow.

4572m. *Agnes*, the Parisian, is at the right, among upright women, who love her. As often as they worship [her], she says it is vile, and is turned into something vile; and so, at last, she is received by them into society.

CONCERNING THE WHITE JESUITS.

4573m. There are Jesuits who wished, in the life of the body, to obtain everything by means of prayers, in order that they might thus command others, in the life of the body and in the other life: so that the prayers were for the sake of self as an end. They prayed in their manner, out of their books, which are in daily use, and which they read daily, according to ecclesiastical regulation. They appear small, with bright clothing, forwards, near the earth, a little to the left. They descend into their hell, by means of ladders, and ascend by means of ladders; just as angels are represented [to have ascended and descended] by means of a ladder, when seen by Jacob. They ascended, and then they were seen standing in a line with books in their hands, reading. They are able to deceive the ignorant; but, since their reading and praying regards themselves, it may hence also be inferred what their quality is, and that they suppose themselves to be just, from themselves.

CONCERNING SPIRITS, WHO TAKE AWAY FROM OTHERS THE LIFE
OF THINKING.

4574*m.* There are spirits who, when in the world, associated with others without any other end, or delight, than that they may be present. They were possessed of no other life. They are of two sorts. Some listen to others speaking, without any end but that they may hear: and some speak in such a way, without any end but that they may recite and pervert what they become acquainted with from another. They are distinct. Those who hear are on high, forwards, a little to the left. They who speak are lower down, near to the head. As often as they spoke, there occurred, at the first, a kind of indigestion of the stomach, so that they foully affected the stomach; and, at the same time, they took away from others, and myself, all the life of thought, since [they left us] without end and use. Life consists in end and use, and such is life. When they saw that others perceived, or wished to say anything, they inquired into it. Moreover, they are not evil, but are very troublesome.

CONCERNING THE REPRESENTATION OF A PAIR OF SCISSORS:
A MAGICAL AFFAIR.

4575*m.* Quite high, above the head, a pair of scissors was represented by magical art, and I was ignorant what it signified; but I was instructed, that, so long as the scissors appear there, an open womb is steadily observed. Then, when the infernals are in such a phantasy, the scissors appear thence; and it is a magical affair.

CONCERNING THE REPRESENTATION OF THE SHOULDER: A MAGICAL
AFFAIR.

4576*m.* Shoulders, also, are represented magically, spreading out towards the left and right, like shoulders of a man. This occurs on the right, in the plane of the human shoulder. They appear like naked post-like things; and, when they appear, it is a sign that the sorcerers are thinking about bending back those things, which others are thinking and speaking, to a different place. When I spoke, then the right shoulder was moved, and thus the ideas of the thought and of speech were bent back elsewhere, or to others; nor was it directed towards him to whom I spoke. When the sorcerers have this in view, such shoulders are then represented there.

A CHARACTERISTIC MARK OF THE EVIL AND THE GOOD.

4577m. A characteristic mark of the evil, is, that the ideas of their thought and speech are wont to commence from good, but they end in evil; and of the good, that the ideas of their thought and speech may commence from evil, but they end in good: for, with the evil, evil is universally dominant, hence they are swayed thither; but, with the good, good is universally dominant, therefore their ideas are swayed thither. What is universally dominant is the end, and the standard of affirmation; so that it is a plane towards which [all things gravitate].

HOW WORTHLESS ARE THE MODERN SCIENCES, BY VIRTUE OF WHICH MEN PASS FOR WISE.

4578m. I spoke with spirits concerning the modern sciences whereby men seem wise. In general, sciences are nothing else than means of becoming wise, or of forming one's rational mind; just as languages are means of developing thought. They who are in truths, are able, by means of sciences, to acquire many confirmations, and so to fill up their ideas. They who are in falses are also able, by means of the same sciences, to have confirmations, and so to fill up their ideas with falses. The useful sciences are physics, optics, chemistry, pharmacy, anatomy, mathematics, astronomy, architecture, botany, metallurgy, history, the governments of kingdoms, and the like, by all of which, as means, every one is able to become rational. But there are some [sciences] which utterly destroy the faculty of thinking, and annihilate the rational: as, for instance, *scholastics*, namely, when they describe one plain matter, intelligible to almost any one, by means of many scholastic terms, until no one understands it. *Philosophy*, when a judgment is formed by means of a train of inferences—from definitions of terms, and conclusions thence,—which, when they are linked together, set forth such things as can be understood by no one; nor what is their connection. They take away all reason; when, nevertheless, they comprise nothing else than may be so simply explained, that it may be understood by any one who pleases. *Logic*, which analyzes verities, and assigns them a place amongst things doubtful; and still more when, by means of many [propositions], a single matter is to be unfolded, which is then involved. The conclusion, on many occasions, is such that it is intelligible without any syllogism.

These are also circumstanced like *Geometry and Algebra*,

when simple verities are demonstrated by these; and then the thing, thus mixed up, is expressed by angular, circular and curved figures, and explained according to them, so that it is intelligible to no one. Such sciences, and the applications of such sciences, bring it about, that man loses common-sense and becomes insane.

4579*m.* At this day, men versed in such sciences pass for wise, when, yet, they are stupider than the most simple. Such is the wisdom of the present day. Ancient wisdom was never of such a description: this taught naked truths; and thus, man was able to know and think innumerable truths; when, at the present day, [he can know] scarcely any.

CONCERNING AFFIRMATIVE DOUBT, AND NEGATIVE DOUBT. MIRACLES.

4580*m.* I was surrounded by many spirits, with whom I spoke; and they wished that this or that should be done, so that they might thence know whether the power of the Lord was so great as was said. But it was replied, that this could have been done, but it would be of no use, since they wanted to infer thence, just as from miracles, the power of the Lord. It was said that certain spirits are in affirmative doubt; some in negative doubt. The former can be convinced; but the latter never. For they would constantly form for themselves such [objections] anew, even if the thing should go on for ever; for they inwardly deny it. The reason is, that they who have been in the good of life, are in doubt at the start, but in an affirmative manner, because good itself is the recipient of the affirmative, or the faculty of receiving is in good itself; of which they are unaware while in the doubt. These are able, by such signs [as are alluded to above], by experiences, and by miracles, to be led to certainty. If they are such as are in the evil of life, they cannot be because evil is the recipient of the negative: hence every such doubt is led thither, and becomes, gradually, negative, also.

CONCERNING MAGIC.

4581*m.* Magical arts in the other life are so abundant and so wicked, that they can never be described. They [who practise them] know how to bind themselves to a man, if he should be a spirit in the other life, like myself, in execrable ways, namely, by binding all things of the face, of the mouth, of the head, of the occiput—where is common-sense—and entering

into and binding the ideas ; and this by divers modes, subtleties and deceptions. It is done with a spiral figure in deceitful ways ; and it is wonderful, in that the thing is sensibly perceived how they are bound. For they are bound, so that they [who bind them] lead the exteriors of the memory and thought. The reason is, that the spirits and genii who are by, and inflow into such ideas, are present, and form a sphere about the man, and thus adjoin infernal spirits ; so that, by these, they may be led to think similarly : and besides this, spirits are present, who suppose themselves to be the man, by whom also they operate, all together. There are many such magical modes : and they can never be removed, save by the help and mercy of the Lord.

ENVY.

4582*m.* The envious are they who are hidden beneath, somewhat deeply, under the province of the scrotum : and those who are more envious operate into the scrotum, and into the ligaments towards the testicles.

WHAT IS MEANT BY THE POOR, THE WRETCHED, THE STRANGER, THOSE WHO ARE IN PRISON, THE SICK, ORPHANS, AND WIDOWS.

4583*m.* The poor, are those who thirst and hunger after goods and truths, and are aware that they possess few, if any ; nor do they desire gold and silver, supposing that they would be too much for them ; but copper and iron : these also are given to them.

4584*m.* The wretched are, in general, all that are poor, embracing both strangers and bound. While the poor have regard to truths, the wretched have regard to goods. Strangers, are all who are ignorant of truths and goods, who are to be instructed what the good of charity is.

4585*m.* Those who are in prison, are all who are held in bondage by evil and are aware of this ; as, for example, those who are in temptations, who, for the most part [know that they are in bondage to evil].

4586*m.* The sick, are those [who] are distressed by evils and falses, and are to be visited, by some who bring comfort and by others who bring a remedy.

4587*m.* Orphans are such as are in innocence. Widows, are they who are in the good of charity : but it should be seen, from the Word, whether these things are so.

4588*m.* Furthermore [as to what is meant by] the maimed, the halt, the blind, (Luke xiv. 21) and the deaf.

IN WHAT MANNER THE TRUTHS OF FAITH ENTER TO THE LOVE, AND
LOVE INFILLS THEM.

4589*m.* There is, for example, loving any king or prince: That love exists and grows according to the virtues which one esteems and reverences in him. So that, if he is merciful, just, magnanimous, etc., then the love of mercy, regarded in itself, enters that love; also the love of justice, and of magnanimity. Every such thing, namely, mercy, justice, magnanimity, carries with itself reverence and love: all these loves enter the common love, and so confirm it.

4590*m.* If, however, [the king] is not of such a character, but the reverse, and still is loved because he is king, the love is filthy and base. It is so, on account of the vices which he loves. And if he should be loved, notwithstanding that he possesses such qualities, merely because he is a king, no matter what his character may be, it is a love which is general; and, with the upright in heart, it [the love] is changed according to the virtues and their [relative] worth.

4591*m.* As regards the Lord, all such things as enter and confirm the love, are called truths of faith; and they are only knowledges of what the Lord is, what [the man] himself is, what the kingdom of the Lord is, what the neighbour is, and what love is. Faith, regarded apart from love, is only an acquaintance with such things.

4592*m.* In what manner these things enter into the general love, which is like that of infants towards parents, and confirm it, and how those things are imbued with love, may now, from hence, be apparent.

4593*m.* They who have love towards the neighbour do not always possess love to the Lord; as, for instance, the spiritual; but they have reverence and esteem, which are confirmed by the truths of faith.

(CONCERNING THOSE WHO APPEAR AS IT WERE CORPOREAL.

4594*m.* Certain ones were seen in front, near by, rising up, as if from the deep, exactly like something corporeal and hairy. They are such as in the other life return almost into corporeals. When they rise up, there appears the likeness of a sword, which aims at piercing the head.

4595*m.* I spoke with them. They said that all things and every single thing, appears to them, just as though they were in the body.

In like manner, those things which they see and touch (Gripenh-jelm). It is a proof that they have been corporeal.)

CONCERNING MAGIC. THE SKIN. GENERAL LOVE TOWARDS
THE NEIGHBOUR.

4596*m*. It would be prolix to enumerate all the magical arts; for it was granted to see many, and how they bind others in order that they may adhere [to them]. Several times they were thus bound to me, as regards the face, forehead and occiput, and this magically, so that I complained much; nor could I speak, save with them; but I could think independently of them.

(4597*m*. There appear callosities in the skin of the head, and in the skull, to which they attached themselves. In each of these they produced pain, unless, perchance, they [the callosities] should be softened; for they correspond to the things upright and true, which are in the left side of the skull, which was the first plane where the softening took place. The bindings occur, for the reason that then, spirits are correspondently associated, who are of such a character that they know nothing save the generals of faith, not the particulars, and still less its minute details; thus, such as had a general love towards the neighbour, without any consideration as to who is the neighbour, or what is the nature of love. These persons greatly abound at the present day, and suffer themselves to be seduced by every deceitful, hypocritical and dissimulating spirit: yea, neither do they apprehend that they are of such a character, although they are told. They are, for the most part, sensual, and enter little into reasons. They constitute the skin: these ones, the skin of the skull. I spoke with them. They said that they have no feeling of horror on account of criminal actions, let them but put on a sweet and good appearance; and they suffer themselves to be persuaded with difficulty [that they are criminal]. There is a considerable diversity of such characters. They correspond to the skin of the skull in various parts. There are some who are towards the occiput, some towards the forehead, some at the face, others at the skin of the rest of the body. Hence it may be evident, how necessary it is to imbue knowledges of rectitude and truth, and to act according to them, and to confirm love. I think that many such are in the Roman Catholic religion, where they have no acquaintance with the truths of faith, but are persuaded by the monks. But their affection is general; and this [affection] is on account of the desire of the salvation of the soul, after death.)

THE LANGUAGE OF ANGELIC SPIRITS.

4598*m.* Twice I have been in speech almost like that of angelic spirits, when in, as it were, a half-wakeful state; and thought was formed, concerning the truths of faith, in an inexpressible manner. It was an interior vision, and can in no wise be described in words.

THE NATURE OF THE OPERATION OF THOSE WHO POSSESS GENERAL AFFECTION.

4599*m.* There were some who had general affection, and, since there was not in it anything of detail, they took away the life of the body, as it were, or induced lassitude of mind, with lassitude of the body, as it were, and a certain indigestion in the stomach; for the reason that there is little vitality in such general affection. Life itself consists in the intelligence and wisdom of truth; and, if this is absent, there is little vitality, or there is lassitude.

THAT EVIL SPIRITS MUST NOT BE EXPELLED.

4600*m.* Sometimes, diabolical spirits adhered to the ideas and affections of the body; and several times I endeavoured to expel them in various ways, but in vain. Hence [I knew], from experience, that they are not expelled, but that they recede of themselves. They are stubborn, and take pleasure in combats, and it somewhat augments their pleasure: wherefore, they are not expelled in this manner; but, when left alone, then they recede of themselves.

CONCERNING A TOWER.

4601*m.* I beheld, in a semi-wakeful state, a tower of ordinary height. But, soon, there appeared an immense tower, with boarded steps round about, by which ascent could be made, to so great a height, as cannot be told. Midway in its height it vanished in heaven, so that it could not be seen. But I was not told what it signified. [I wonder] whether the ascent of angels into heaven was thus represented.

CONCERNING AURICULAR SPIRITS.

4602*m*. There are spirits, not evil, who ascend inwardly to the left side, towards the internal ear, and there apply their ear so as to observe what is going on in the world of spirits. I was told, that, when these rise up and apply the ear, my sight would be kept in the world of spirits, so that it cannot be removed thence,—concerning which matter I complained several times.

A CONVERSATION WITH A CERTAIN ROMAN CATHOLIC CONCERNING
THEIR SAINTS.

4603*m*. I spoke with a certain spirit, who was of the Roman Catholic religion, concerning their saints. He was told that they worship saints just as the heathen do their idols. He said that they only reverence them, and were instructed by their example: but he was told that they actually go down on their knees before them, pray them to give help, and that they ascribe these honours to them before the eyes of their priests, and are not deterred nor admonished by them; also that their prayers are such as are found in their sacred books, so that they pray to them for assistance. He supposed that they [the saints] interceded, and that it was tolerated on account of the simplicity of the people; but he was told that their holy prayers were thus instituted, and that they [the saints] act in this manner [that is, bear them aid], is pretended by the monks for the sake of gain and honour: exhibiting their miracles, extolling them with the mouth, and shewing, in church, that they act in this way. To these things he was not able to reply. He was told that they are worse than the heathen; for the heathen do not know that idolatry is a sin, but they do know: wherefore they are sooner to be condemned than those. He said that the saints intercede; but he was told that many of the saints are in hell, and were, more than others, addicted to magic; and certain ones were mentioned, for example, Antonius, Francis Xavier, and David—a remark was also made about Paul—and that they were ignorant what heaven is: besides other things—some of which I do not remember—as that it is well known that every one is allowed to approach the Lord by prayers, and that He hears every one, and that it is He alone who ought to be worshipped, etc.

(CONCERNING CONJUGIAL LOVE AND MUTUAL LOVE.

4604*m.* They who, in the life of the body, have lived in conjugal love, are together in the other life, for the reason that conjugal love is innocence: thus, there is nothing of lascivious love therein, although they appear naked to each other.

4605*m.* But they who have lived in another kind of marriage, wherein conjugal love was not, but lascivious love, are separated; for nothing of lasciviousness is tolerated in the other life: still more are those married partners separated, who were averse to each other, and more again they who have lived in hatred.

4606*m.* Conjugal love is such, that one wishes to be the other's. It is thus mutually.

4607*m.* Mutual love is such that it wishes better to another than to one's-self; and thus, it wills to give another what belongs to one's-self (namely, one's goods.)

THOSE WHO INSPIRE, IN ORDER THAT THEY MAY BE WORSHIPPED.

4608*m.* There are devils, near to the left side towards the region of the back, who inspire others to say that they must be worshipped. They are beneath, under the plane of the sole, towards the heel. When others said that they should seek these spirits and they would perform, it was these that then inspired it: they do it openly. Beyond this, I am ignorant of the quality of that crew.

OF WHAT SORT IS THE IDEA OF INFINITY AND ETERNITY, IF THE IDEAS ARE TAKEN FROM SPACE AND TIME.

4609*m.* I also spoke with spirits concerning the idea of infinity and eternity from space and time, [to the effect] that that idea altogether perishes so as to become nothing; and that, thence, there is disbelief in the Divine. A proposition was made to think of eternity before the creation of the world. If time is in it, there is no idea there. If you think from time, this finite notion comes up: that there was some beginning to the existence of God, so that He had an origin: it is impossible to think otherwise, from time. Similarly concerning space outside of the universe; which, also, cannot be conceived in infinity, if from space. Its boundary is nowhere, and so forth; and,

notwithstanding its ridiculous nature, no one can ever be withdrawn from that absurdity, except when his idea of time and space perishes. The more interiorly any one is elevated into heaven, the further [is he removed] from the idea of time and space; and the more fully [he is removed] from heaven the further [is he plunged] into the idea of time and space; thus, the more is he removed from the idea of infinity and eternity, consequently from faith. Time and space are those things which bound human ideas, and make them altogether natural, and adhere to other ideas; whereof man is ignorant; and they constitute the natural man, which reasons. The case is similar with the Divine Human of the Lord, a finite idea of which man takes from corporeal things, in himself and others: from which idea, unless he be removed, he cannot conceive other than that the Lord is like another man. Likewise, the numerical idea of Three in one God, or a trine, belongs to space and time; from the human finite idea, it is conceived as being a separated trine: but the angels then have the idea as of a one.

IN WHAT WAY PRINCIPLES SUBDUE AFFECTIONS.

4610*m.* That principles of truth change and subdue the cupidities, or delights, of evil, was made known to me, from experience. When I was in an affection of evil, and principles of truth were insinuated within, then those delights began to cease: hence, also, they were recognised that they were evil.

4611*m.* Hence it may be evident in what way faith, or the knowledge of truth, operates upon the conscience, and how, by means of truths, man is reformed: for there is in faith, or truths insinuated by the Lord, an imperceptible blessing, relating to eternal blessedness, which is preferred to evil delights. Hence may be manifest, how it is with reformation by the truths of faith.

4612*m.* Also, on the other hand, the affections of good can be, and are wont to be, crushed, by principles of the false: namely, when the false is accepted as true. For instance: when anyone is in conjugal love, and adopts the principle that to love his wife is only an obligation by virtue of the external contract, and nothing more:—if any one confirms himself in this false principle, he then destroys conjugal love, and turns it into lasciviousness, and, at the same time, regards adulteries as unimportant. It is so with all things else: as, also, he who adopts the principle that piety and the goods of charity avail nothing: from this principle he destroys charity and the affection of good, and is no longer careful about the life; and so forth.

4613*m.* How strongly principles operate, may be evident merely from this : if any one believes that the food in which he has delighted is injurious to him, he then, by virtue of that principle, abstains from that food, and, at length, turns away from it in dislike—if he only adopt that persuasion, or be in it from some physician whom he supposes to know. It is thus in many other cases : so that principles subdue affections. Hence it may be evident, of how great importance it is to be acquainted with the knowledges of truth, and to believe that what is here stated is true.

4614*m.* When [any one] possesses, and accepts, and believes principles of truth, or truths of faith, then, although their operation, so long as he lives in the body, is insensible, yet, still, the Lord infuses blessing therein, which, if he does not perceive in the life of the body, yet he does in the other life : and then, [the state is] better still, when he has put restraint upon his natural disposition, and begins to shun, and hold in aversion, evil delights. But time is needed ; for this cannot take place in a moment. Much time is needed to change delights in this manner ; for they belong to the life derived from childhood.

CONCERNING THE WORSHIP OF GOD : THAT [AS IT EXISTS WITH MANY] IT
IS AN EXTERNAL MATTER.

4615*m.* There was a certain one with whom I had some acquaintance in the life of the body. I talked with him ; and this with a perception as to what manner of man he was, and thus, of what quality are very many others : namely, that Divine worship [with him] is an external matter, which does not affect the man ; thus, that the worship does not penetrate to his interiors, nor even to his exteriors, but that it is something externally added, which happens because it is customary from infancy, and because man is judged, from that, by others, as to what his character is. Hence their worship in externals scarce affects aught of their interiors, to wit, of their ideas, still less of the affections ; when, nevertheless, worship, above all other things, ought to affect man, because, thence, he has life after death.

CONCERNING IDEAS.

(4616*m.* Ideas of thought are so obscure to man, that he is ignorant what an idea is, and does not know that he has ideas. The reason is, because he does not reflect upon this matter, nor,

in that obscurity, does he observe of what character they are; and since he does not observe what their quality is, neither does he know what it is; when, nevertheless, thought consists of mere ideas distinguished from each other.

4617*m.* How much more perfect are the ideas of thought than the words of speech, may be evident from this: that a man is able to think more things in a moment, than he could utter or describe in an hour. Speech, after death, is distinguished into ideas, and consists of ideas, which, amongst spirits, take the place of words and sound; for sound, amongst spirits, corresponds to thought, which, in itself, is tacit speech, but to spirits it is audible. From hence it is evident of what nature the speech of spirits is; namely, that it is more perfect than human speech, just as thought surpasses verbal speech. It was granted to observe what is its nature, inasmuch as I spoke with spirits, by means of ideas: and when with words at the same time, then did the ideas present much more than the words, and wonderfully filled up the sense. Sometimes, they presented things which could not be uttered in words.

4618*m.* There are ideas, concerning every man and concerning every thing, taken from all that one has heard and seen about the man, and from all one has thought respecting him. These occur to a man, simultaneously, when he thinks about a person and when he sees him; but all things are, at the same time, in obscurity. There is, for the most part, evil and good concerning the same person. When the idea of evil is removed, there is good; when the idea of good is removed, there is evil. It [the idea] is determined, also, according to the particular kind of evil or of good; but, still, all things are together, arranged in different ways. Wherefore, when such an idea occurs to the mind in the other life, the person appears present.

4619*m.* It is similar with the idea of anything whatever; which is fuller, according as one has known more concerning that particular matter: for instance, when it is the idea of the sky, he who has studied astronomy, has a much fuller idea of the sky, than he who has nothing further than that he has seen the stars and the sun.

4620*m.* Ideas in the other life are wonderful. Take the idea of a city: nothing is necessary but to think concerning the city, and at the same time concerning those things which are there: the spirits present at once know what city it is. Ideas are wonderful in the other life. They are formed by means of unspeakable varieties which can never be described, and by means of shade and lights, by their determinations and by other variegations.

4621*m.* Man is ignorant that he never has aught impressed on the memory, of which he has not formed some idea, or

known something. Man is ignorant that there are ideas themselves, still more of what nature they are; but, in the other life, though he say nothing, they are clearly manifested, when any matter comes up in the mind.

4622*m.* It is of much importance what sort of idea a man has acquired for himself concerning the truths of faith; which ideas, although they are varied, yet, nevertheless, when the end is good—and good is that wherein it [the truth of faith] is implanted—the ideas are still good.

4623*m.* The most recondite mysteries have also their idea remaining after death: for instance, the Trinity. Christians can have no other idea than of three gods, because they acknowledge three persons, and say, the Father is God, the Son is God, the Holy Spirit is God, and yet there is one God. Thus they have in them the idea of several gods, which the heathen have not. Wherefore, it is a matter of the greatest labour to bring back the ideas of Christians to one God, namely, to the Lord, in whom the whole trine is perfect.

4624*m.* Ideas of the false, and ideas of evil, can with difficulty, if ever, be broken up or bended, save by the good of life.


4625*m.* Principles which are according to order, to wit, the truths of faith, can be animated by the Lord, because they are in accordance with order; and, when animated, they become affections of truth. Principles of the false are not so; but, if there are affections of good, then principles not true can be bent into truths, and so, as it were, be changed, and, thus, man be saved: but never, unless there are affections of good.)

CONCERNING CHARITY AND FAITH.

4626*m.* Charity is given without faith, as with infants and gentiles: these easily suffer themselves to be instructed, as is clear from the things which have been told concerning infants and gentiles: faith, however, without charity, is not given. Take, for instance, these three things. 1st. The belief that the Lord redeemed man, and saved him from hell. They who do not love the Lord, or the neighbour, do not believe this. If they say that they believe, it is with the mouth, not with the heart. To believe from the heart is from love. [The person] is not affected without love. Wherefore the faith [in this case] is of the mouth. 2nd. The belief that all good is from the Lord. Unless there be charity, neither, consequently, is there good: wherefore, neither does [the man] know what good truly is. He supposes what is corporeal and worldly to be good itself; wherefore, he does not believe good itself to be from the Lord.

To him, good itself is entirely unknown. 3rd. He who believes that all evil is from himself will be in charity, and so he will know how to distinguish between good and evil. He who is not in charity, supposes good to be evil, and evil to be good; wherefore, he has no faith. Hence it may be evident, that there is never any faith capable of existing unless there be charity; or, what is the same, that it can never be implanted save in the good of charity, nor be produced save by the good of charity, that is, by the new will.

THE ALMOST IRRESISTIBLE CLEVERNESS OF MAN.

4627*m.* I spoke with a certain one concerning Anton Swab, that he was able to speak with such intelligence, modesty, and semblance of reason, as could scarce be resisted. Such cleverness, with the evil, or those who regard ends which are not good, was represented by the head of a certain animal, which I have not seen [before], from which went forth coarse spicula of salt, shaped in this way , of a yellow colour. It was stated that it was poison salts, [which], when they penetrate, cannot be plucked out; and, at the same time, they infuse etter,¹ which is a sort of poison.

CONCERNING THE LOVE OF THE MARRIED PARTNER AND OF INFANTS.

(4628*m.* The men of the Most Ancient Church loved their wives better than their children. Their posterity loved their children in preference to their wives. Conjugal love is heavenly; wherefore, love begins from thence, because it is innocence. But even the worst are able to love children, and not wives; because they behold images of their own glory in the children, and not in the wife. They are able to be averse to their wives and love their children, and to be with a wife and not to love her at all, which is a perversion; this ability exists for the sake of the education of infants, and because of domestic arrangements, and for other reasons. It is then the love of lasciviousness which rules; which ceasing, love becomes nothing; and, if there are no children, they reject it from the heart. Every moment [when the partners love each other] there appears something like when they were first married, or conjoined in

¹ *Etter* = venom of an asp.

marriage. They are then like infants, and sport almost similarly. But this love recedes, if there is not conjugal love.

4629*m.* Conjugal love is [such] that one wishes to be the other's [so as to be] altogether like one; and the highest felicity is to be not one's own, but the other's; and thus, on the part of both. It is such a conjunction of souls and minds, that the life of one is the life of the other; and it is so reciprocally.)

(CONCERNING THE MISFORTUNES OF THE FAITHFUL.

4630*m.* I talked with angelic spirits concerning the misfortunes of the faithful, which, it is well-known, they suffer as much as, and even more than, the unfaithful. The reason was told why some of them are thus let into trials: some, for the reason that they may not ascribe good to themselves; for, if they were exempted [from trials], then would they ascribe it to their own goodness, thus they would arrogate to themselves merit and justice. Lest this should happen, they are let into common misfortunes, so that they come to grief as far as life, riches and possessions are concerned, equally with others. If, however, they were of such a character that they would not hence attribute good to themselves, they would be oftener exempted from ordinary misfortune. Thus, there are hidden causes at work: for it is known, that, when misfortune arrives, many of the faithful think about good, and in such sort that they consider they should be spared on account of the good they have done; and if, then, they were to be spared, they would boast it was on account of their being good, and, so, would taunt the wicked with this; consequently, would arrogate good to themselves.)

CONCERNING PAUL.

4631*m.* I spoke with Paul [to the effect] that he wishes to be the introducer [into heaven], and that the Lord should receive those whom he might introduce; which is absurd, since introduction is not from arbitrary pleasure, but from the life, which no one knows but the Lord. I stated, that, if he had understood the Word according to the letter, this should be the office of Peter, to whom were given the keys of the kingdom of the heavens; and, thus, that he would be stealing from him. He said that he wanted to steal this away from him, and appropriate it to himself, because he had laboured more. Paul has an utter aversion to Peter, and says that he [Peter] understands nothing, and so has no power.

CONCERNING CHARITY.

4632*m.* He who has charity does all the commandments in their internal sense: to wit, he adores and worships the Lord; honours parents in the internal sense, and thus the Lord, who is Father of all. He kills, that is, he bears hatred to, no one. He does not steal, that is, ascribe justice to himself, for this is contrary to charity. He does not commit adultery, that is, he is not unfaithful to the goods and truths of faith. He does not covet what belongs to others, that is, he does not give ear to evil cupidities: and so forth.

CONCERNING THE NEIGHBOUR.

4633*m.* What the neighbour is, may be known from its opposite. He who loves himself, says he is neighbour to himself, and acts accordingly: next to himself [he treats as neighbours], his friends, for the sake of honour, of gain, of enjoyments and of social intercourse. Others he does not style neighbour, except as far as they favour him.

4634*m.* From these things, it is clear what the neighbour is in the internal sense, namely, that it is the Lord; next, the kingdom of the Lord in heaven and earth: then, all who are in the Lord's kingdom, according to all the degrees of charity and faith, thus with all difference and variety,—which is infinite.

CONCERNING THE ORDER INTO WHICH MAN IS BORN.

4635*m.* If man were without hereditary evil, he would be born into Divine order itself, namely, into love to the Lord, and love towards the neighbour, wherein would thus be implanted the whole, and every one, of those things that are of faith: just as animals, which are born into their order, are born into the affections natural to them; and, then, all things that belong to their life are therein. When, however, [the hereditary state] is contrary to order, then it is otherwise.

4636*m.* The sons of the Most Ancient Church were born almost in this condition, namely, into the affections of good and the affections of truth. Wherefore, in the very affections was everything whatever of good and truth which the doctrine of faith teaches; but, still, in course of time, by instruction, experience, inspiration, and revelation, it was given them to

know all things that pertained to faith, to which they at once assented inwardly—so that they had a perception of them, because they accorded with their affections.

CONCERNING CHARITY TOWARDS THE NEIGHBOUR.

4637*m*. When holiness and good descends from the Lord, through angels, into man and the delight of his life, then it is like a seed hidden in the ground. If the delight be pride, or the love of self, then it falls into evil ground, where there are thorns. So, also, if into that delight of man which is the lust of gain. Wherefore, such ground is regarded by the angels as something sterile, foul and excrementitious, into which nothing good can sink down, because it is swallowed up by evils. But if good and holiness from the Lord fall into the delight of charity, into the affection of justice and rectitude and into contempt of gain and honour except for the sake of use, then it falls into good ground and bears much fruit. Affection itself is the ground, whose quality is not perceptible in any other way than from the delight of the man. There is the best ground, if the affection is of charity; and, also, if the charity is of faith in the Lord.

The worst ground is the delight of honour and dignity not for the sake of use; and next, the delight of riches not for the sake of use. As is the quality of the use, such is the delight.

CONCERNING THE HOLY SPIRIT.

4638*m*. It may be manifest to every one, that all holiness is from the Lord, and that the very holiness of the Holy Spirit belongs to the Lord, because it proceeds from the Lord. Whatever in the Holy Spirit [is imagined] not to proceed from the Lord, cannot be holy. The Holy Spirit itself cannot proceed from the Lord, but its likeness.¹

CONCERNING CHARITY AND GOOD WORKS.

4639*m*. Good works are principally the exercise of justice; for he [who does this] does good, both to the public, and to the

¹ It is desirable to mention that by the Holy Spirit *Itself*, is meant Divine Truth *Itself*, as it is in the Lord (*A. C.* 6993); and this, being intrinsically Infinite, cannot be communicated to man so as to be received by him, as it is in itself, because he is radically finite. Man can only receive it in a Divinely accommodated and finited form, which is what is here meant by "its likeness." On this matter, the reader may advantageously consult *A. C.* 6982, 6996, 8760.

good; also to the evil, when he reforms them by means of punishments. Thus all exercise charity who practice justice and equity. So in every employment.

((CONCERNING THE FUNDAMENTAL CHARACTERISTIC OF THE LAW OF NATURE, IN ITS QUALITY.

4640*m.* One said that the fundamental characteristic of natural law, is the conformity of natural things with the Lord; since it wishes to destroy nothing.))

CONCERNING MARRIAGE.

((4641*m.* They who are in conjugal love have reciprocation, and, this, on the whole and in every respect; so that the wife wishes to be her husband's and the husband to be his wife's: this, in the whole and in every department of life, and in all and every one of the details of affection, and in all and every one of the things of thought. This was shewn me by experience.

4642*m.* They who are in good and truth can be in conjugal love, but others not, although they suppose themselves to be; for conjugal love descends from the Divine marriage, which is of good and truth, and of truth and good.

4643*m.* They who have not been in conjugal love, or, if unmarried, in the marriage of good and truth, or the Divine marriage, but in its opposites, as in adulteries, cannot be in heaven. For, when angels think and speak of the kingdom of the Lord as a marriage, and of the Church as a Virgin, immediately marriage and a virgin are merely named there come up, with those who are in adulteries, filthy ideas, —and so filthy that they cannot be made known—about the womb, about the privy parts, and about such things as they filled their thoughts with, in the world. It is evident that these things are utterly abominable and profane, [especially] when the heavenly marriage, wherein is nothing but holiness and chastity, is thought about; and that they are directly contrary to angelic thoughts.))

CONCERNING PERCEPTION.

4644*m.* I spoke with spirits concerning perception; to the effect, that perception is of a twofold character: one kind of which relates to civil and moral concerns, and is the perception of justice and rectitude—the other to celestial and spiritual concerns, and

is the perception of good and truth. The former is for man in the world, and exists naturally—the latter is for man in the other life, or for his spirit: the latter is interior or superior; the former is exterior or inferior; and the former is the plane of the latter; for good and truth can inflow into justice and rectitude as into their corresponding form. As respects inferior perception, or that which relates to civil and moral concerns, it exists with men, and is the perception of justice and rectitude: and it is called common sense. They who have the perception of justice, can, at once, from a few things which they know, perceive whether a thing is just or not. But they who have the perception of rectitude, are not able to do so in this way, but from the laws, and such things as they have learned. It is evident that the former is more excellent than the latter. These perceptions exist naturally. But, at this day, the perception of celestial good and spiritual truth does not exist. There existed [a perception] of celestial good with those who were of the celestial Church, and it is called the perception of good; it exists also immediately from the Lord. The perception of truth is given with those who have conscience; but it is in accordance with the truth which they have learned, impressed upon themselves, and become acquainted with; this, also, is from the Lord by means of conscience. These are called spiritual; but how great is the difference is manifest. From the perception relating to civil and moral concerns, men are called rational: from the perception of good, celestial, and of truth, spiritual; and [the two last] are eminently rational.

HOW IT IS TO BE UNDERSTOOD THAT AS A TREE FALLS, IT
REMAINS: MEMORY.

4645*m*. So long as a man is alive [in the world], he is in the ultimate of order. He possesses a corporeal memory, which grows, and in which are to be rooted things which are of the interior memory; hence the more harmonies and correspondences of good and truth there are in them and among them, the more he has of life from the Lord, and the more he can be perfected in the other life. But that memory in which interior things are rooted, is exterior or corporeal. Man, after death, has, indeed, all his own exterior or corporeal memory, or the whole and every one of its belongings; but it can no longer grow; and, where it is not, new harmonies and correspondences cannot be formed. And, hence, all things of his interior memory are there, and they are terminated in his exterior memory, although it is not allowed to use this. From these things it may be

manifest, what means [the statement] that as the tree falls it remains. Not that he who is in good cannot be perfected: he is perfected, immensely, even to angelic wisdom—but, according to the harmony and correspondence which existed between internals and externals, whilst he was alive in the world. After the life of the body, no one receives external things, but things interior and internal.

4646*m.* The case with that dogma, that a tree remains where it falls, is not as is [usually] explained, but in this wise: It is the agreement of the internal or spiritual man with the external or natural, which remains as it falls. Man possesses both, in the other life. The internal or spiritual is terminated in his external or natural, as in its ultimate. The inmost or spiritual man is perfected in the other life—but, according to the agreeing things it is able to make use of, in the external or natural. The latter, however, namely, the external or natural man, cannot be perfected in the other life, but remains of the quality it has acquired in the life of the body; and, in the latter [life], it is perfected by the removal of the love of self and the world, and so by reception of the good which is of charity, and of the truth which is of faith, from the Lord. Hence, it is agreement or non-agreement which is the tree, with its root, which remains, after death, where it falls.

CONCERNING THE MARVELLOUS SPEECH OF SPIRITS.

4647*m.* The speech of spirits is related to the speech of men, as sight to hearing; and it excels it even more [than this]. It beholds things themselves: from them, [spirits] produce marvellous and inexpressible forms. He who is not aware, would affirm that forms are not produced from things themselves, save from visible objects; but still they are produced. These forms contain very many things—in their midst [the spirit] determines something visible; within, and round about, something invisible, which is, yet, perceived by interior vision—which things cannot be told in words. In a moment, more things are presented than can be described in an hour; and, even then, not as much as the half would be expressible. This is the speech of spirits. The speech of spiritual angels is still more perfect, being comparatively [to it] as the speech of spirits is to human speech. The speech of celestial angels is more perfect still; in so great a degree is it more excellent. They do not learn this speech; but it is given to them, and is in them without their learning it. Every man who becomes a spirit has it in himself; likewise, every spirit who becomes an angel.

CORRESPONDENCE IN DISEASES.

4648*m.* Diseases do, indeed, exist from natural causes among men who are not, as to the spirit, at the same time in the other life; but, as often as they exist, thither flow spirits corresponding to that disease. For spirits who are in evil and falsity, produce precisely such things as are perceived by the sense in diseases, as I have most plainly experienced from hypocrites, [namely] that their presence brought on pain of the teeth and gums, and of that part of the skull, and this beyond all mistake. When I suffered with a certain heaviness of the stomach and bowels, spirits, corresponding to that disease, applied themselves there, as I sensibly perceived, and they spoke somewhat. So, in the other diseases.

4649*m.* Hence it is, since such spirits apply themselves there and aggravate the disease by their presence, that, if they should be removed by the Lord, man would at once be restored; for there are evil and false spirits to whom correspond diseases and ailments of every kind. But such a one as is in the other life, as to his spirit, is exempt, so long as the Lord grants that he lives in the world. And, since he speaks with spirits, and is sensible of their presence, it is also given him to know such things.

4650*m.* But, because we do not believe spirits to be about us, all these things are ascribed to natural causes. Medicines help, but still more, as they say, the Providence of the Lord: and, marvellous to say, the sufferers pray to God that they may be restored, and declare themselves to be restored by God; but, still, every one of them, when out of that state, ascribes it to nature.

HOW INFERNAL THE LOVE OF SELF IS, IN THAT IT DESTROYS ORDER.

4651*m.* Besides the innumerable evils which arise from self-love, it is also perceived by the angels, that, unless that was utterly trampled under foot by the Lord, no spirit and no man would have been able to think or to live. It inflows, from very many sources, into every particular of the thought, of spirit and of man. If one person should take up rule over another, he would take away all the influx round about: hence, there would be no thought. It was plainly perceived that the order of thought is ruled by the Lord, by means of angels and spirits, and they who wish to govern others are removed; otherwise, influx would come from them, and thought would utterly perish. This manifestly follows from influx.

CONCERNING THE FORESIGHT AND PROVIDENCE OF THE LORD.

(4652*m.* It was perceived, and I said to angels, that every most minute moment of man's life has a series of consequences to eternity, and, unless all of them were over-ruled by the Lord, in the smallest moments, man would never have any salvation; and that, hence, it may be evident, that the Lord's eternity, or foresight and Providence to eternity, is from the Lord; and so, that man is over-ruled in every one of his smallest moments. Without such Providence, in the minutest particulars of all things, no one could have any salvation—for, of himself, man rushes to hell, every moment—nor [would there be] any foretelling of the future, nor general civil love of country, nor state of the Church, nor Kingdom of the Lord. Hence, also, it may be evident, that man is led of the Lord by continuous constraints to foreseen ends; and, yet, by means of his freedom.)

CONCERNING INTELLECTUAL HYPOCRITES.

4653*m.* They are hypocrites who, outwardly, counterfeit good, so that they may appear to nearly everybody, good in act, gesture and speech, but are, inwardly, destitute of conscience and mercy. This sort of hypocrites is affectional.

4654*m.* There are hypocrites of another kind, who, outwardly, talk well, and appear as if they were intellectual (Adam Lejel), confessing truths which are generally acknowledged, with the mouth, but, inwardly, believing nothing, and destitute of conscience. They reason well and elegantly, and sometimes wisely, concerning divine things; but in a general way, saying that a thing is so, because it is generally received; in other matters [where there is not general consent], that it may be so, that there are different opinions according to each one's apprehension, principles and disposition; so that, from such generalities, besides much more of the same kind, they appear very wise: so that they have less belief in truths than in falses. Inwardly, they believe nothing but falsity. This they do not confess to any one, on account of many external bonds. They stick, namely, to the general judgment concerning men's opinions, whatever they are, whether evil and false, or good and true. These appear exceedingly wise before the world. These are intellectual hypocrites: such, also, the Lord means by hypocrites: they are very injurious in the other life.

CONCERNING PHILOSOPHY AND FREEDOM.

4655*m*. I spoke with angels concerning philosophy or human artificiality, whereby, as men say, one may learn to think correctly. [I said] that those things induce darkness on the mind of man and its apprehension, and take away his freedom. This was represented: when any perceivable truth was mentioned, such persons at once descend into terms, and contemplate these and their definitions, and thence fill up their idea. This was represented as a thick wood, into which they precipitate themselves, and where they no longer see anything from heaven or its light, but wander hither and thither. But [I perceived] that such wood is removed from those who are in simple good, free from the vagaries of such wisdom; and that they are in an open field, where they see a long way round about, into the distance. Wherefore, the simple have a much clearer perception as regards good and truth, than those who are learned in such wise; as, indeed, any one may know, from abundant experience, who reflects upon these matters. It was also stated, that they who are in the open field, when they think without such induced obscurity, are in freedom, and that their states can be freely changed, and bent; but that they who are in such wisdom throw away all their freedom, not merely as regards apprehension, which is manifest, but also as regards affection; for affection then sinks itself, immediately, in the affection of self, from love of self, or self-glory, and thus becomes duller; so that the love of truth at once perishes. Wherefore, they cannot be in freedom, but in slavery: besides which, such persons close heaven against themselves. This may be sufficiently manifest from them in the other life. They who are wise in such a fashion, seem to themselves wiser than others; but they are unable to have even one perception of spiritual truth. As soon as an idea of truth occurs, they at once throw themselves into such [obscurities as have been described], and so know nothing. In a word, they have no common-sense.

4657*m*.¹ But, still, there are many useful sciences, which confirm and illustrate ideas: such as all the physical sciences, or, natural science in the three kingdoms of the world, and especially experimental sciences, as astronomy, geometry, optics, chemistry, mechanics, history, anatomy, medicine, civil law, and also such as are called philosophical.

¹ No. 4656 is absent from the Latin copy.

THAT, JUST AS HYPOCRITES INDUCE PAINS OF THE TEETH, SO OTHER SPIRITS INDUCE OTHER PAINS OF THE BODY CORRESPONDING [TO THEIR OWN CHARACTER].

4658*m.* There was a spirit who, merely on approaching me, so racked my body by wrenching, that I was as if altogether broken in pieces. It was a peculiar mode of wrenching, of what nature had not been evident to me.

4659*m.* There were spirits who induced a most grievous pain in the back-bone, about the *cauda equina*—so that, as often as it happened, I was almost overcome.

4660*m.* There were spirits who induce pain in the skin of the knee bone, and its cartilage; so that, when that orbit of the knee was twisted, it was affected with quite severe pain. It was said who they are, namely, that they are those who are, indeed, modest and pious, but particularly care for self; not, thus, for the common welfare: thus, neither for the kingdom of the Lord.

SPIRITS WHO INFUSE AFFECTIONS.

4661*m.* Spirits who are in the gloomy place, were from the Ancient Church. When they come from thence into the world of spirits, they infuse affections and compassion for themselves, into those there. They were in the world of spirits on several occasions, and acted in this manner. I talked, concerning them, with other spirits; and it was said that they do these things lest any one should do them harm, and that thus they may be able to be amongst others.

CONCERNING THE HOLY SPIRIT.

4662*m.* It is manifest, from many parts [of the Word], that not the Holy Spirit, but an angel, spoke to the prophets. The prophets say that an angel spoke to me: also David, I think. In like manner, an angel [spoke] to Zacharias, to Mary, and to the shepherds (Luke i.) Thus, they who spoke the Word to the prophets were angels. They are called the Holy Spirit, because holiness [came] through them, from the Lord. The Divine is here and there termed the Spirit of Jehovah, by the prophets: but the Jews, like their fathers, called whomsoever spoke to them [in this manner], God, because, for reasons mentioned elsewhere, he called himself God; therefore, also, at the

time of the Lord's advent, they worshipped the Holy Spirit, which was because [the notion] could not be eradicated in a moment: and, though the Holy Spirit is named, the holiness of the Spirit, or the Divine, as in the Old Testament, is meant.

4663*m.* I spoke with spirits, in the other life, concerning the Holy Spirit, as to what conception, or what idea, they had about it;—for they acknowledged it as God, and separately, as is patent from the articles of faith and the chants; and, also, it is worshipped separately—whether they had the idea of one, or as of several, or as of innumerable [Holy Spirits]. They said, variously; that some had an idea of one, some of several, some of innumerable ones, from eternity; some, as of a certain divine aura, some, as of an out-breathing from the Lord; some had other ideas.

4664*m.* Moreover, there are many spirits who give themselves out as the Holy Spirit, for the reason that they are with Quakers; and some because they are with the popes, and with other men who worship the Holy Spirit separately: but these are among those who are foolish above the rest; for a spirit who believes himself to be God, is in greater folly than others, because he is in the highest degree of self-love.

CONCERNING THE SPEECH OF SPIRITS, AND OF ANGELS OF AN INTERIOR DEGREE.

4665*m.* I talked with spirits concerning the speech of angels; and it was perceived, and said, that the speech of men passes over into speech of spirits, which is incomprehensible to man, although [men] possess it in themselves; for they think thus [*i.e.* as spirits *speak*], when [they think] abstractedly from natural ideas and words. And the speech of interior angels is similarly circumstanced in respect to spirits. To these it is incomprehensible, although they have it in themselves; and when [they think] abstractedly from the ideas according to which they speak, they think in this manner [*i.e.* as angels *speak*]. The spiritual speech of the angels of the third heaven, is, likewise, to these, namely, to the angels of the second heaven, incomprehensible, although they have it in themselves, and they think by means thereof, when [they think] abstractedly from their own ideas. So with the celestial angels: inmost speech is just as incomprehensible to them; so that they are completely ignorant how it is circumstanced. It takes place by means of inmost affections, and is most copious; so that things, of which scarce a hundredth part can be uttered by spiritual angels, can be expressed, by it, in a moment. Lastly, it is

infinite, on which account it is incomprehensible: all their wisdom and intelligence is thence.

4666*m.* Hence may be manifest how it is with the internal sense of the Word. The things which are stated, are merely according to those things that spirits comprehend. If they should be told in the way in which the interior angels, and still more the inmost angels, comprehend them, it would be altogether incredible.

4667*m.* It is, with this, almost as with human action, which appears as a single thing, but it inflows from innumerable modifications of the muscles; these, from [modifications] of the motive fibres and blood-vessels; and, lastly, from the fibres of the nerves. It is also circumstanced like the external human form: to that, contribute innumerable things, which are under the skin, or in the inside, which, if it were said that they flowed forth thence, it would appear to man like a paradox. The interiors of thought contain in themselves, and in the order which prevails amongst themselves, much more marvellous and incredible things; just as has been said. All and every one of those things, well out from the affections. Thoughts and intellectual things are but forms appearing thus from the affections; or they are formed affections; and, if they were closed, so that not a single detail should be inwardly inspired by affection, then it is, as it were, something dead: but, yet, somewhat of affection bursts forth from the harmony of such things; and so forth.

CONCERNING THE DIVINE SPHERE OF ENDS AND USES.

(4668*m.* I manifestly perceived the Divine sphere of ends and uses, and more things than are utterable. [I perceived] that, from that sphere, flow, and are ruled, all things, and every single detail, which were of thought and speech: concerning which I spoke with spirits.)

WHENCE PROFANE THINGS ARE.

4669*m.* From a profane hell, or a profane siren, about whom I have spoken previously, it could be known whence profanation is: that, namely, she had known, and acknowledged, and believed holy things, because she was instructed, in her previous life, and had learnt about them through writings, and so was accustomed to them; and, afterwards, she had never rejected faith in eternal life, even going so far that she had believed in the resurrection; but, yet, she perpetrated frightful enormities with

an infant, was a sorceress and an adulteress, [cherishing] hatred within, and feigning friendship outwardly, and such things: hence is the profanation of holiness.

CONCERNING PERSUASIVENESS AND THE LIGHT OF PERSUASION.

4670*m.* Several times I had been in a certain light: such, to wit, that the imagination was, as it were, forcibly drawn away: but I was, at that time, with those who are in the light of persuasion. It is of such a nature that persuasive suggestions inflow quite vigorously; but, as soon as such suggestions were not present, I was at once in darkness, although there were truths [with me]: and it was stated that such light is darkness to the angels, as also was perceived; for a total darkness shrouded the eyes, even in truths, when spirits were in this persuasion.

4671*m.* This light of persuasion is with those who are in truths, and, by means of truths, wish to rule, thus, to appear greater than others, and, in that, to have their delight. There are many of this sort, and amongst them are women. They are above the head, the females on the left, forwards; and they had a subject who adhered, like a diabolical spirit, to the left part of the head, in front. He, as it were, took away the light of a thing.

4672*m.* The light of phantasy prevails when there are falses: the light of persuasion when there are truths.

WHAT IS MEANT BY GRINDING OR GRINDERS.

4673*m.* In the other life, those who study much, write, and instruct themselves, diligently, without use for an end, but for the sake of their own pleasure and delight, appear to themselves to be grinding.

4674*m.* Those who have been of such a character in the world, appear to themselves to be grinding, in the other life. Hence it is plain what that signifies, that two [should be] grinding, and one should be taken, and the other left.

THAT SOCIETIES OF SPIRITS HAVE THEIR OWN APPROPRIATE MEANS OF DEFENCE.

4675*m.* Societies of spirits, who are not yet so spiritual and celestial, as that evil genii can be restrained from interfering with them; but who are still spirits, and dwell together—when

evil spirits come to them, wishing to bring evil upon them, and to secretly insinuate themselves, it is granted them to defend themselves in certain ways: these societies in their own way; others in their own. Some of the female sex, when the evil secretly insinuated themselves, drove them away, in a certain manner, by, as it were, concentrating their cries, and so their powers upon them, driving them far off. Other societies [defend themselves] differently, and through other persons. This is also represented in nature; where every single animal has its own means of defence.

CONCERNING THE EXECRABLE SPHERE OF SELF-LOVE. CEDERHJELM.
STRIKING A STONE.

4676*m.* He was with me for several days, and it was recognised, and [this] from his life, that he had supposed himself to be the wisest of all men, and to have been able to effect all things; but [he attempted this] by such modes, that he constantly searched out the faults and vices of others, so that he might know, and also publish them; supposing that thus he should have them bound and be able to govern them, so that they would serve him and he could become greater than others; he also despised all others in comparison with himself. He had been such—so much more than others in the love of self and of the world—that those who would not serve or honour him, he persecuted in every way, and cherished hatred against them. He could praise hardly anybody, from the heart.

4677*m.* His sphere, in those days, was of such a kind, and so execrable, that it penetrated to the interiors; so that I could not perceive it, save by this: that all desire of writing, and doing anything useful, was completely taken away from me. Others complained, that, in like manner, there was with them so abominable a sphere, that it extinguished the interiors of heat, and induced torpor and inertness in the mind, and, at length, in the body. When delight fails, then, also, cutaneous exhalation fails, and the state of the body suffers. It was like a most intense latent cold, which extinguishes the fire from the interior [of the body, or spirit]. They are such as are habituated to the love of self and of the world, despising all others, esteeming no one.

4678*m.* Such a sphere—altogether contrary to the Divine Sphere, which is of uses—was present. It took away every single thing with me: as, for example, my delight of use; for the reason that he was unwilling that any one should do anything useful, unless he could arrogate it to himself. The same individual, inasmuch as he had believed himself to have possessed more

understanding than others in worldly matters, and thus to have deserved more than others, seemed to himself to strike a white stone with a certain iron instrument, and to want to divide it. At this he rushed, as often as anyone thought about him.

THE ODOUR OF PRUNES.

4679*m.* The odour of prunes which they have when they are cooked, signifies the delight which married people have in lying together, that is, the delight they feel at simply being with their married partners, and lying close to them.¹

CORRESPONDENCES OF DISEASES.

4680*m.* Sirens cause obstruction of the hinder part of the cauda, where the spinal marrow terminates, and produce pain there. They act into the lower intestines, especially into the rectum, and, when present, produce a kind of colic there, and difficulties in disburdening the alvum.

WHENCE MAN HAS A HEAVENLY PROPRIUM FROM THE LORD.

4681*m.* I was in the celestial idea, that [a certain one] wished, from love, to give me his all, and, indeed, to such an extent, that he would have nothing left for himself; so that he would communicate his all to me: and thus I should have his proprium. Hence it was insinuated how it is with the heavenly proprium from the Lord; to wit, that, from Divine Love, He continually wishes to give what is His own to man; and, according as man is able to receive, He gives.

CONCERNING THE EQUILIBRIUM BETWEEN HEAVEN AND HELL; THEN CONCERNING THE LIGHT AND HEAT IN WHICH HEAVEN IS; AND LASTLY, CONCERNING THE DARKNESS AND COLD IN WHICH HELL IS.

4682*m.* It was perceived that where the angels are, or in heaven, there is a serene aura of light, like morning and mid-day, and also warmth as of spring; and whatever is there, is in such light and heat. But, on the contrary, the

¹ The original of this number is in Swedish, and runs thus:—
Swiska lucht, som de äro när de äro kokade, betyder nöje som ähta folek hafwa wil sammanlegandet, nemligen sjelwa nöje at allenast wara hos sin maka, ligga när den.

infernals, or hell, are in a gross, cloud-laden and filthy atmosphere, and in cold which sometimes burns from the heat of cupidity. It was perceived, that, between those things, there is, in general, an equilibrium; and, so far as a spirit is in love, charity and thence in faith, so far is he in the aura of light; and, conversely, in the infernal atmosphere. Light has in itself intelligence; heat, wisdom; darkness, insanity; and cold, or filthy heat, folly.

((A certain one was let into the infernal atmosphere, and perception was given him, and he spoke thence. He said that the fury of insanity against good and truth, thus against the Lord, was so great that he was amazed; and it could never be resisted, because they breathed nothing else but slaughter and such things, with such vehemence, that they wished to destroy the whole heaven: wherefore, unless this was driven away by the Lord, the whole human race would perish.)))

CONCERNING THE OPPOSITE POSITION OF ANGELS AND INFERNALS, IN RELATION TO EACH OTHER.

(4683*m*. All who are in the world of spirits appear before the eyes [of those there] as if having the head upward; but, still, in themselves, and according to angelic sight, the angels are in a perpendicular position, that is, with the head towards the Lord, who is in the highest, and whence is all position and situation: in this case, there is, as it were, a force acting from above to beneath. But the infernals, to the internal and angelic sight, are with the head towards hell, and the feet upwards; thus in an opposite position. So, in succession, even to an oblique direction, upwards and downwards; for the below of the infernals is the above of them [the angels], and the above of the angels is the below [of the infernals]: thus, all are inverted, successively, until they arrive at that position which is their normal one.)

HOW THE CHURCH REPRESENTS THE HEART AND LUNGS.

4684*m*. In what manner the Church answers to the heart and lungs was perceived by spiritual ideas, by means of a cylinder, or axle-tree, in whose middle were the celestial things of love, and, round about, spiritual things: and [it was perceived] that, from celestial things, there is an influx into spiritual things, and so on, continuously, towards the circumferences, even to the ultimates: and, so, that the communications of love are according to order: that thus, likewise, the men of the Church

who are in good are in the middle, as regards their souls, and those who are in truth are round about; no matter how far apart and how unknown to each other, they may be on earth; for their souls are still in heaven. That middle is the heart; around it are the lungs. When, therefore, there is no Church, neither is there heart or lungs; hence, neither is there communication with those who are in the circumferences. This would be the case with man, because, with him, natural aims are pursued; so that there must be influx into natural things.

CONCERNING THE COMMUNICATION OF HEAVEN WITH HELL.

4685*m.* ((In the morning, I was in company with many who acted as one, by thinking and speaking according to their own manner. This penetrated towards hell, into which it was continued; and they who were there also appeared to act as one, but not to think and speak. But the fact was, that that which was with the angels, which was good and true, was, by a wonderful twirling about, or circle, or form, gradually changed into evil and falsity, as it flowed down towards hell, where those [who were there] acted as one, by means of the phantasies of falsity and the cupidities of evil.))

(HOW AFFECTIONS AND LOVES CONJOIN AND DISJOIN.

4686*m.* There were spirits with me quite a long time, a little above the head, who were neither very good nor very evil. They were able to inflow into the affections of writing about those things which [I had written] concerning the internal sense of the Word; and because, for a while, they entered more deeply into my affection, they bound themselves to me, so that they could scarcely be afterwards separated. I spoke with them about it, [saying] that it was in this wise: that it was necessary that they should be separated, for many reasons; but they were unable to accomplish this from themselves. Hence it could be known how closely affections and loves bind themselves. When they separated themselves from thence, and were by themselves, then they so deadened my thoughts, that I was scarcely able to think, save fitfully. There was an evil spirit who observed this, and, by such means, he harassed me exceedingly: yea, when they were separated from others, I felt a pain in my head, such as is experienced by those who fall into a swoon. Hence it could be manifest to me, that many swoons

happen from this origin. It is hence evident, in what way loves conjoin ; and thus, from thence, that all conjunction, and also disjunction, in the other life, is by loves. Truths do not cause this : only the affections of truth, which are of such quality, and are conjoined : thus, these things are not from faith, but from the affection which belongs to faith. I perceived such to be the case on several occasions ; but I did not then know the reasons.

4687*m.* From these things, it may be manifest how man is conjoined, yea bound, to heaven or hell, by means of loves : and that by the loves of self and of the world [he is conjoined] with hell, and [by] celestial and spiritual loves, with heaven.

4688*m.* And it may also be manifest, that a man bound to hell can never be loosed therefrom, save by the Lord, and this in divine ways ; which also was discovered to me, by the fact that they who were bound to me were separated with difficulty and only by the Lord, and this by successive media, of which, also, some were perceived : thus, by intermediate loves, whereby they were gradually conjoined with others.

4689*m.* It was also observed, that as they were separated, they were also removed far from thence, and this to the left forwards ; as, also, was done, previously, with others who bound themselves.

4690*m.* It was observed, also, that, when, of themselves, they receded from me, and were by themselves, as above stated, then malignant spirits and others succeeded, for the reason that, here-upon, the state of affection was changed. This was further shown, through changes of the state of the affections with me ; and as the affections were changed, so the spirits who were not in that [the new] affection receded ; and, then, they complained that they were thus removed.)

THAT THE LIPS CORRESPOND TO TRUTHS.

4691*m.* Truths and spiritual things, in general, were called forth ; and, then, the lips were moved in a general manner. Hence it was plain, that the lips have correspondence with truths.

CONCERNING PROVIDENCE AND FATE.

(4692*m.* I spoke with spirits concerning Providence, and some also were present who believed somewhat in fate ; and it was shown them how the case stood. They supposed that all things were accomplished out of absolute necessity ; and, thus,

that the whole life was the unavoidable force of circumstance ; consequently, that the Lord was bound by necessity ; therefore, that there was nothing except this to keep things in existence ; and that this is the Divine. But they were shown that they have entire freedom ; and if freedom, then there is not necessity, because there are so many contingencies which bear man, in freedom, to opposites. This was exhibited by means of pebbles, which were so placed as to form a certain figure : then, if necessity required that one pebble should be placed in order after another, and thus that man [should arrange them] from necessity, nothing further would follow ; but [it was shown] that the case is this : that the pebbles are put, now here, now there, so as to appear dispersedly ; and this according to freedom ; and the Lord foresees the form, namely, that in which man, from freedom, wills [to arrange his life] ; but He determines for him, from other considerations, and so foresees the form, and permits him to go hither and thither, so that the moments of his life appear like scattered pebbles. But the Lord then sees whether he fills up that space between them ; He sees what is lacking and where ; and, then, continually, what is next in order, after a hundred or a thousand years ; and so forth.)

CONCERNING SPIRITS, WHEN THEY ENTER INTO MAN'S CORPOREALS.

4693*m.* Spirits do not know whereabouts men are. They seek, but are unable to find out. It was thus provided that they may not know ; for, then, they would destroy the human race. They would enter into them and cause them to be possessed, as in times past. When, by chance, they happen upon them while they are asleep, then there seems to be, as it were, a sound of shouting outside them ; and it appears as if some one falls down close to his [the sleeper's] bed, and, as it were, goes on under the bed, and there remains. Man then supposes that it is something or other, either an illusion or a vision ; but this is from that source. This happened to me, several times, while I was asleep ; and then I awaked, and was instructed that it was from thence.

CONCERNING INFLUX.

(4694*m.* To me, now for many years almost continually, it has been granted to notice, that all things and every single thing in their turn inflow into the thoughts and affections, and that this is by means of spirits and angels ; so that, from constant

experience itself, I can know this, and that still those things, when they were interior goods and truths, appeared exactly as if they were my own, or from my proprium. For angels do not inflow in any other way, than that it [the activity] appears to be the man's. They are in an interior sphere, which, hence, is not noticed in the exterior or natural sphere; and besides, the angels are of such a character that they arrogate nothing to themselves, as from themselves; but they know that [all] is from the Lord. Those, however, in whom interiors are not opened, and who are not in the belief that this is so; and because they love themselves, and hence their proprium, as is the case with all who are in falses and evils,—these are not able to perceive this, inasmuch as they are in the life of the body; and, after death, when they become spirits, it is contrary to their affection, and hence contrary to their delight to perceive that thoughts and affections inflow from another. When told that life is not theirs, but that it inflows, and that they [only] appear to live from themselves, they turn away from it. They wish to live from themselves; and, when they are shown to the life, by experience, that all that they think inflows from others, then they do indeed confess that it is so; yet, still, after a little, they reject and deny it. This was confirmed by much experience to be so; and evil spirits, although they know that they speak by means of others (who also are called subjects), and they also say, when they are interrogated, that those subjects think nothing from themselves; still, they are unwilling to know, that they [themselves] think, and are acted upon, by others. And so great is their unwillingness, that, when asked if they wish to know by whom [the influx comes], this they decline, and declare themselves unwilling to know, because it is contrary to their delight. The subjects, themselves, do not believe otherwise than that they think and speak all things from themselves.

4695*m.* Yea, when they saw that all things inflowed with me, they said, many times, [about me] that thus he is, as it were, inanimate, and thinks nothing, because not from himself.

4696*m.* The state of tranquillity and peace [in heaven] is from no other source than that the angel perceives that all things inflow, and that evil is not his, nor good his: thus he is in peace, and, yet, as it were, he appropriates the good.)

CONCERNING A CERTAIN GENTILE, WHO WAS DEEPLY AGITATED
BY THE WORD.

4697*m.* I had written about Esau and Jacob, Gen. chap. xxvii.; no. 3509 [*Arcana Cœlestia*], and, then, a Gentile, when

he heard that there were so indefinite things in the Word, and that there are infinite or Divine things, was so moved thereby, that his emotion was perceived to be from an internal ground. I heard, also, how he lamented, from interior [affection] that, in the world, he had not heard such things, and that yet he had thought that such a Divine [production] must be somewhere; and that if he had been aware of this, he would have fled from his native country to that place where such a Word, or such a Divine [production], was; and, as he was so much agitated, he was told, that, in the state where he now is, he can enjoy it, and be informed about those things, like the infants who are in heaven. But he said, lamenting, that he might not be able to receive it, because, perhaps, in the life of the body, he was not in love towards the neighbour as he ought to have been. Of such a quality are many Gentiles. He was received by the angels.

CONCERNING THE STATE OF HELL.

4698m. During a whole night, while I was asleep, I was tormented in hell, in order that I might know the nature of the state [of those] there; for they fell upon me, inasmuch as they were then able to torture the spirit; but, still, I had no consciousness of a dream. It was a continual torture, one [of them] after another. [Persons] are there placed upon tables, and are miserably torn asunder, and their lust of ruling is called forth, and, as long as that cupidity lasts, they are tortured until it abates. [They are treated] thus, by one devil after another, as [they pass] from one part of hell to another, upon the tables. When the lust abates, then a little respite is given, so that they may be able to be in some cupidity of their own. Thus is the head of the serpent trampled under foot.

CONCERNING THE SPIRITS WITH MAN.

4699m. I performed a certain action, and it was perceived, that it was with a gesture nearly like what a certain spirit employed when he was a man. I spoke with him. He said, that he was not aware that [the gesture] was from him, but still that he observed that it was from him. He was astonished. [I] then told others, that such was the case with spirits, who are with man, and that they were not aware of the fact that they act upon man. But he said that he did not seem to himself to act similarly, but that he did something else which corresponded; so that it [the gesture] inflowed by means of correspondence.

CONCERNING AN INFERNAL WHO APPEARED LIKE A HUGE DRAGON-SERPENT—CONCERNING NATURAL GOOD.

4700*m.* There was a certain one, who applied himself under the left side of the head beneath the cerebellum in that part, who was somewhat hidden; but angels told me that there appeared, there, a great serpent, huge like a beam, and they said, that, from him, came out four feet. It was horrible—more horrible than [I had] seen anything before. He was compelled to speak, and, so, was recognized, and then it was seen of what quality he was. He was a natural hypocrite, doing good, outwardly: within was nothing but seductiveness and evil; so that outwardly he had quite a powerful good, whereby he was able to seduce nearly everybody. Whomsoever he saw with me, or in my memory, he attracted according to their nature; and it was said that he disposed them in a certain order, so that they might be able to be of service to him, or to perform useful offices for him. This also he practised; and it was said, that thus he had in mind [*animus*] a certain [plan], as was said, of forming to himself a train of followers. This—as he acted, then, in that manner—he drew from his life. The attracting force was latent, so that they were not aware that they were attracted, because he adroitly entered into their good affections, and thus adjoined them to himself. It was said that afterwards it appeared as if he swallowed them. Such do they become who possess natural good and fill this with malignities. He could reason very correctly concerning civil life and concerning the dispositions and minds [*animi*] of those who were there.

4701*m.* Moreover, he was also expert in repelling from himself genuine exterior good and truth, lest it should hurt him: which he was able to do, because he possessed good appearing outwardly as genuine. But he was unable [to possess] genuine interior good. All these things were seen, or perceived, to the life: and it was observed, before he was exposed, that he was not able to adopt truths in thought, because he repelled those which inflowed.

CONCERNING THE RESUSCITATION OF THE DEAD.

4702*m.* Twice or thrice I was let into a place where there is a resurrection of the dead—really what is called place is state—where were celestials. This [that celestials are present] is known from the fact, that when the Lord and celestial angels are

present, that something aromatic is perceived from corpses. And it was stated, that the Lord is there specially present, wherefore also celestial angels are there; because, without such presence of the Lord, there would be no resuscitation of the dead.

SOME PARTICULARS CONCERNING THE HELLS: MICE,
DUMB DOGS, AND CATS.

4703*m.* The hell of the profane is to the left, under the earth. It appears, there, that they are such as seek to discover who are with others, as, for example, with me, by means of affections inspired [into] a subject, and by variations thereof, and by examinations of various parts of the head; which, since it takes place by variations of affections, takes place successively, and in a very observable manner. These are said to answer to *mice*. These acted upon me for a long time.

4704*m.* There is another hell, near to the right foot, in front, where are such as examine, in order, those parts which [extend] from the eyes even to the chin, and also to the navel; but they act mildly, and then, at the same time, inspire a state of a certain hidden, or, as it were, tranquil satisfaction; and, meanwhile, they explore, while ranging over those [parts], so that I was scarcely able to know that they did so. When they inspire, at the same time, a tacit satisfaction, it is not observed. They have a subject above the head; but, when they act upon a subject as upon another, then the subject rises up, and stands bent, withstanding them. Thus do they mutually harass each other in hell. Their thoughts penetrate quite deeply, nor do they appear evil; yet they are more deceitful than others. These are *dumb dogs*.

4705*m.* A crowd ascended at the back, along the spinal marrow, upwards, under the head, and on high, and was not perceived until the thing was done. It was stated that they were those who answered to *cats*. Those who answered to mice were dismayed by these, complaining and lamenting that thus they would perish; and they seemed to themselves like mice, seeking help. They [those answering to cats] are silent, insinuating and most deceitful. When they act upon such ones, [spirits] are sensible of the odour of mice. But the crowd was dispersed, and so the terror ceased.

4706*m.* They who are like dumb dogs appear, in external form, like the good, so that they cannot be distinguished from them; and they inspire good, so that others cannot believe them to be otherwise. They also speak and act in such a manner, but for the sake of an evil end, and of injuring, as far

as they dare; and, as far as they do, so far are their external bonds taken away. In external form they do not appear proud, or, from the external, to have aught of self-love; for, when reviled, and likewise when they are called dumb dogs, they cared nothing, but, yet, they have the passion of governing. They place delight in this: that, by means of deception, by externals, they may be able to bend the souls (*anima*) of others whithersoever they please: thus interior self-love prevails among them.

4707*m.* If the brightness which appears around is taken away from them, they, then, become insane. That brightness is from the good spirits who inflow; for, as to their externals, they are able to some extent to be with the good; but they are quickly detected.

4708*m.* When this hell was opened, then a streaked snowy thing appeared to be elevated on high in a long unbroken line, towards higher places, and this to perhaps a very great distance. Then some complained that they would perish. That streaked snowy thing was what exhaled from those pernicious deceits, mixed with apparent good.

4709*m.* They showed how they are accustomed to withdraw that snowy thing, from some who were round about to others who were like themselves. One of them rolled himself round like an axle-tree, and thinking, at the time, from many persuasions joined to affections, he then also enticed to himself good and pious spirits, and took them away from another. Then the other appeared black, or without the bright circle around. Others who are of such a character, but more cunning, act similarly; but they roll themselves around, not as an axis, but obliquely lengthwise, holding in, at the time, their thoughts or affections, and placing themselves in the state of the affections: they then take [these] away, from the spirits who are watching them, somewhat to others, so that they appear blacker.

CONCERNING THE GRAND MAN AND CORRESPONDENCE.

4710*m.* It is a most universal truth, that the Lord is the Sun of heaven, or of angels and spirits, to whom the light of the world appears as nothing. To them it is like darkness. It is a most universal correspondence, that it is the Light of heaven in which is love and intelligence. Heat corresponds to love, and light to intelligence; wherefore, also, love is called spiritual heat, and intelligence, spiritual light. From this correspondence all things are derived, and correspond; but correspondences are such that they are not similar in other respects: etc., etc.

CONCERNING THE GRAND MAN : HOW THE CASE IS WITH THE
VOLUNTARY PART.

4711*m.* It was shown me how the case is, in general, with the voluntary and intellectual [parts]. The celestial angels, or the celestial heaven, wherein are the men of the Most Ancient Church, had a voluntary wherein was some good; wherefore, also, they were able to be regenerated in reference to that, likewise. But the spiritual angels, or the spiritual heaven, wherein are the men of the Ancient and modern church, have the voluntary completely destroyed, and are not able to be regenerated except only as regards the intellectual, in which a new will is formed by the Lord, and from which the will of the proprium is entirely separated.

4712*m.* How it was with the men of the Most Ancient Church, who are celestial, and hence constitute the Lord's celestial kingdom, was shown me by a certain column descending from heaven, which was of a dark blue colour, and, on the left side, there was a brilliancy, like the brilliancy of the solar flame, which washed against it. By this means was represented their former state. The blue colour is such as contains good in itself: but, after regeneration, the blueness of the column successively passed over into a subdued flaming brilliancy. Then the two lives, the will and understanding acted as one, and were such: the flame signifies love. Thus it was, in general, with the man of the Most Ancient Church, likewise in every particular, and thus, in the least organic parts of the form of the interiors; since, as it is with the general, so is it with the particulars, for these are images of the general.

4713*m.* But of what character the man of the spiritual Church is, was told, [namely], that that column was completely black, which, thus, cannot be dissolved and moderated; wherefore, that part is miraculously separated from the intellectual part. When the intellectual part is regenerated, it appears completely brilliant but not flaming; which [brilliancy] does not enter the black column. From the column, a smoke often exhales, and that snowy thing; and it presents a certain lovely colour.

4714*m.* But it was perceived in what manner the voluntary and intellectual [parts] were separated: that there are spirits who refer to common sense, and have a situation beneath the occiput. The evil there are completely separated from those who are in the good of the voluntary; and, when they are separated, no influx can take place into the intellectual from the voluntary; for nothing from the voluntary is then called forth. Those pertain to the province of the cerebellum, others to the province

of the cerebrum. The spirits of those two provinces are completely separated, in a miraculous way, for the sake of the spiritual—when nevertheless they should make one—just as, in man also, the cerebellum is separated from the cerebrum; but still they communicate, both in general, as in the medulla oblongata, and in the single fibres and nerves; so that there is not a fibre which has not something from the cerebrum and from the cerebellum, thus, from the voluntary and from the involuntary part; unless which were the case, man would perish in a moment. The voluntary part is miraculously ruled by means of the involuntary.

WHAT SORT [OF SPIRITS], IN GENERAL, PERTAIN TO THE CEREBELLUM AND CEREBRUM.

4715*m*. They who in the world appear good and agreeable in the countenance, so that it cannot be believed other than that they are such, but who inwardly think ill of all men, and do not, although they think so, let it be clearly known, save amongst their intimates—these are the malignant ones who are beneath the occiput. They, however, who are inwardly evil, and [outwardly] affable, but still it [the affability] is so feigned that it can be recognised—these are not there.

IN WHAT MANNER SOCIETIES OF FRIENDSHIP LEAD AWAY DELIGHTS FROM OTHERS.

[4716*m*]. It was sometimes observed that societies of friendship passed by over the head, and bore away all pleasantness, delight and agreeableness, so that nothing except what was undelightful was perceived. And there were others who were better; nor did they plot together by affections, thus by arts, against those things which I wrote; but when I wrote such things as they were not pleased with, then they removed themselves. Hence all delight fled, and agreeableness was borne away, thus the life of idea and thought; and, then, evil spirits and genii took their place, because these could not be removed thence by such things as are not agreeable: for they are able to be in such a sphere. I spoke to them concerning that matter, and they acknowledged it to be so. The reason was disclosed, [namely], that they were inwardly bound to that affection; and, so, when they removed themselves, they removed the affection also, since it inflowed by their means; and, thus, when they removed themselves, many spirits in connection also

averted themselves from my [delights], and turned to their delights and enjoyments. Hence, also, I experienced sadness: so that, sometimes, I was, as it were, in hell.

CONCERNING A FEIGNER OF HONESTY, A DEVIL.

[4717*m*]. ((There are those in the other life, who, from their speech and from the sphere thence, appear as if honest, and, by means of that external appearance of honesty, they induced others to believe that they were such; and they were [so] estimated, and seemed so to themselves. And, in the other life, they persuade others that they are of such a character: hence upright spirits are around them, knowing no otherwise; but these are simple external spirits, who are afterwards removed. Some are of such a character, and they are inwardly spurious, being in self-love, revenge and hatred against those who do not favour them, and in cruelty; and all these things they conceal under the appearance of honesty, and, by that appearance, induce others to believe that such things [self-love, etc.], are just and equitable, and that cruelty ought to be exercised against such [as do not favour them]; and they [the others] are easily persuaded by such representations. They speak altogether after an honest manner, but, inwardly, they are such as has been described. One was shown as to what sort of devil he was; and it was an extraordinary quality. Such are the feigners of honesty. They are willing to be styled devils, if only they might be able to rule the hells and to be supreme among those who fight against good and truth. They are never appeased except by being worshipped as gods: as [they wished] in the world, so do they wish in the other life. They appeared on the left side at a certain height, and at a certain distance at the back. But they are severely punished, as I also heard, until they refrain from seducing others by the appearance of honesty: and that appearance was taken away from this one, [alluded to above], that is, the simple were removed, and, then, he spoke in a different tone. It is principally by the tone of the speech that they seduce; and, thus, they have a certain external dignity, and hence authority.))

CONCERNING A CERTAIN INFERNAL WHO HAD A REMARKABLE PERCEPTION OF TRUTH. ADAM LEJEL.

[4718*m*.] Amongst those, in the life of the body, had been one who appeared, in outward form, endowed with much sagacity and prudence, nor was anyone able to assert but that he

possessed sound reason, even as regards spiritual things. But it was ascertained that he ascribed all things to merely natural causes, because he had lived a natural life only, as above described. In the other life, he had a remarkable perception of truth, so great that they supposed he could have been converted; and he desired it to such an extent that many were on his side, because he was in such remarkable perception. But it was said to him that this avails nothing, but the life; the rather as he had employed reason to confirming evils and thence falses; but if that [the life] was to become better, he must put on another nature: thus would exterior and interior evil spirits be removed, especially those in whose company he is, and to whom he is bound; and that this could not take place without much time, and the loss of his acquired life. How much time is [needed] for the reforming of the upright, is known; how much more for such persons! And, meanwhile, he must serve the evil as their organ or subject, especially the deceitful and the most deceitful. Hence it was plain, that it is the life, not any faculty of reasoning well and apprehending, [that avails].

WHAT [IS MEANT BY] TRAILING A NET AND HAULING OUT FISHES.

[4719*m.*] A certain one appeared, who outwardly seemed sincere, but was inwardly a devil, and his speech sounded as if sincere. Hence there were outwardly associated with him simple upright spirits, who do not perceive interiors—as happens in the other life. When he thought about this, that he attracted the simple upright, who [were so] because they were natural, he seemed, as it were, to have a net, and to plunge it down and bring it up, and thus to catch the upright.

CONCERNING THOSE WHO POUND.

[4720*m.*] They who, in the life of the body, have been of such a character that they have been just and equitable in their works or deeds, and, yet, interiorly, have acknowledged neither God nor the life after death, thus, interiorly have been in no worship—these in the other life appear to be pounding; and that which is thus pounded is supposed to be flour, but it is human dung, as is read in the prophet, and it tastes urinous. From such a one also, I felt a sensation of cold in my ankles; and he is called, by spirits, a shoemaker, because he was in outermost natural states, which are signified by shoes.

CONCERNING CHANGES OF STATE, AND THAT THE ANGELS OUGHT TO
BE IN GOOD AND TRUTH IN EVERY STATE.

[4721*m.*] I perceived a change of state, as regards the good and truth in which I had been previously. It was of such a nature that it was delightful and pleasant to me. Afterwards, I was in a similar condition, and not in delight and pleasantness; but, yet, there was influx into the remembered truth, that that state had been one in which I was delighted: therefore I was sustained, and I fought against [an inclination to abandon the good and truth¹]. Hence it could be manifest to me, how it is with the angels and their changes of state, and that in every state, they could be kept in good and truth; and, although, the same thing, in another state, seems to them undelightful and sad, still, from the remembrance that the thing is as has been stated, they suffer themselves to be kept in a state of good and truth. Hence also was it evident, how, when man resists, or fights against evil and falsity only a little, he can be in a state opposite to them, and in delight and pleasantness. Wherefore, only the discernment of resistance, or its admission, is sometimes sufficient, and attests this.

CONCERNING NATURALISTS.

[4722*m.*] ((Under the left foot, a very little towards the left, are such as have ascribed all things to nature. It was examined whether they had believed there was any supreme deity, Creator of all things. But it was perceived, when the idea was presented to them, that, with them, it was, as it were, something inanimate, so that they had attributed nothing at all of life to Him; from which it could be manifest, that they had not acknowledged any Creator of the universe, but an utterly dead nature. They said, also, that they were unable to have the idea of a living deity.))

CONCERNING CERTAIN REASONERS, HIGH ABOVE THE HEAD.

[4723*m.*] There are other acuter reasoners, above the head, a little forwards—high above the head. When they appear, they speak in a rapid, animated manner; and when they speak they appear to be flying in ashes. Such persons are among the spiritual: they wished to be called angels, because they are not very evil. But they reason very acutely concerning divine

¹ See the parallel experience of the angels, mentioned a few lines further on.

things, and in such a way, that they quite believe that, as they conclude, so it is. I talked with them, and they said that they knew how it was with those things which at that time were with them, and not true; and they stated that a thing was so-and-so, when, yet, that was not the truth. But I asked whether they are good: they said they are; that, when they appear flying thus, in ashes, these things are signs that they are good. They said that such was their nature. Thus reasonings seem to fly; and the more acute they are, the sharper and swifter is the flight.

WHY MIRACLES TOOK PLACE IN THE TIME OF THE APOSTLES, IN ORDER
THAT THE CHURCH MIGHT BE ESTABLISHED.

[4724m.] I spoke with angels concerning the miracles of the time of the apostles, also that they spoke with other tongues, and that they manifestly perceived the influx of the spirit. [I said] that this was the case, for the reason that it was entirely unknown everywhere that the Lord who saved souls [*anima*] had come into the world; and that it would never be received by any one without miracles, and neither would it be so received by any such as worship idols, or men after death; in which case idolatry would have been the worship. For these reasons, miracles took place; but, now, when doctrine is received, they no longer occur. The inrooting of truth and good among the gentiles, is by external evidences; but, with Christians, who are in the knowledge of internal things, the case is otherwise.

THAT A CERTAIN ONE, THE SAME DAY THAT HIS BODY WAS BURIED.
(*bisattes*), HEARD OF IT: CONCERNING KING FREDERICK.

[4725m.] He was with me, the fifteenth day after death; and he heard the same day, that he was buried (*bisattes*): and also he saw somewhat; he heard, as it were, the sound of bells: and, for many hours, he spoke with me, and was astonished, that, although dead, he saw and heard those things. Then he rejoiced that he was still alive.

CONCERNING THOSE WHO HAVE SLEPT MUCH. SLEEP.

[4726m.] There was a certain one, who, in the life of the body, slept much, and had the delight of his life therein. He approached the spirits who were with me, and immediately

sleepiness seized me. The spirits also complained. It was said that he had been of such a habit, and that such are of almost no use, but are rejected; for they induce torpidity in others, so that they are unable to think; for thought belongs to wakefulness, and produces wakefulness.

CONCERNING THOSE WHO HAVE ACQUIRED REPUTATION BY MEANS OF
EXTERNAL UPRIGHTNESS.

[4727m.] There was a spirit, who was able to call forth the upright, and also angels, but, as he said, from no evil end. His ends were not disclosed. He put himself into a state of uprightness, and thus communicated with good spirits, and, as the angels communicate through these, so the angels could be called forth. He was exposed and driven out. It was stated that such persons cannot be present in the societies of the good, because they still commit evils; and that external uprightness must be taken away from him, and his evils filled up; since, otherwise, he would afford a handle to the evil for doing injury to the good.

CONCERNING THE LIGHT AND UNDERSTANDING WHICH ARE FROM PROPRIUM, AND THOSE WHICH ARE FROM THE LORD; THUS, CONCERNING SELF-PRUDENCE AND WISDOM.

[4728m.] (((((There was a spirit with me, who was in self-intelligence and wisdom, and therefore, of such a nature, that he believed he knew and saw all things, and, consequently that he ruled all things. He was then sent by a certain society to serve as a subject, because he was troublesome, and took away the power of seeing truth and good. I told him he had better take himself off; but, since he was in self-intelligence, he was unwilling to go. At length the nature of intelligence from the proprium, and the nature of intelligence from the Lord, was shown to him by means of lights, which were represented to the life—as can occur in the other life; to wit, that light from proprium is round about, like what comes from an *ignis fatuus*, or coal-fire, of narrow extension or sphere—round about, is darkness—and, that the light of heaven, or through heaven from the Lord, cannot enter, neither can it be received, because of the darkness round about and within such a fire, which at once extinguishes, or suffocates, or perverts, the heavenly light. But intelligence from the Divine is represented by light which is extended into the universal heaven and enters from every side, and causes man to understand. It was a bright light of very

great extension, which man could receive if he should confide, not in himself, but in the Lord. For the Lord acts through the universal heaven, and into man, according to its quality and extension [derived] from the fact that he trusts not in himself, but in the Lord; and, especially, if he entirely believes, from the heart, that nothing of intelligence is from the proprium, or that comparatively it [what is from the proprium] is altogether of no moment. That he seems to himself to exist of himself, is in order that he may live and be able to be regenerated, and, by little and little, to receive Divine light, so that the delusive light may be dispersed. This commences by his being kept in the knowledge that it is so, and afterwards in the will [that it be so.]))))

CONCERNING PERCEPTION.

[4729*m.*] I spoke with angels concerning perception, saying, that men are not possessed of it, because they thereupon would aggravate their wickedness to such an extent that they would interiorly and clandestinely injure each other. It is a property of perception that they who have it would know what another thinks and wills; indeed, this power exists among spirits in the other life. They perceive of what quality another is, merely from his approach. Angels [perceive] still more and more interior things, from the Lord. And I, then, also, spoke about brute animals, that they all possess perception after their kind; and this, for the reason, that they are in their own order, and are therefore born into all their nature, and are therein from earliest nativity, nor have they any need of learning it in addition: as, for instance, that they know their prey, their master, their enemies, their companions, and very many particulars which natural history records. This appears as though it is from a certain sense of smell, but it is not; for perception is the foundation of smelling, and it is turned into smelling, in the other life, when it suits the Lord's good pleasure. And this was the reason that the sparrows had the knowledge to pluck up the first shoots of the chick-peas, because they were aware, from perception, that the chick-pea, which they wished to draw out, lay hidden beneath.

CONCERNING CONSOCIATION ACCORDING TO AFFECTION IN THE OTHER LIFE, AND CONCERNING THE FREEDOM OF CHOOSING A SOCIETY.

[4730*m.*] (A certain one (Jacob Benzeliu*s*), who, in the world, was among the more honoured and who was esteemed,

when alive in the world, on account of his learning, and whose character was not known to any—but, in the other life, it was for some time shown that he was deceitful—he, when he had been a long time among them, and had frequently suffered hard things, and also endured grievous punishments, began, from that state, to desire, and then said that he wished, to enter heaven. But it was said to him, that, if he desired this it should be conceded; for, whatever anyone desires, this is granted, and that all consociation is according to the affections, thus according to the desires, for these are affections. But it was also said, that if he came thither, he would not be able to remain there, and would precipitate himself from thence, since he would possess nothing of life, because nothing of such affection or love. He stated that he desired to be released from the society in which he was. He was among the deceitful. He was then released according to his desire, and came into another society; but, he said that he was unable to remain there. And it was the same way when he desired to go elsewhere, and came thither; neither was he satisfied there: he wished to be released from them. He said that he desires to go to a good society, and that he would be able to remain there, with them, to be led by them, and to live with them. This also was allowed: he came to a society a little above the head, forwards, where were the simple good; but, when he was there, he began to desire to govern there, saying for himself, that he would instruct them. And they, because they were good, listened to him, neither did they wish to reject him; but, after he had been there about an hour, they who were there began to bewail that he quite took away from them all perception, and that he destroyed their good faculties, since he wished to enter, like the deceitful, into their perception—the upper part of his nose seemed to be horribly furrowed with an ugly wound—wherefore, neither could he tarry there, projecting himself hither and thither. Hence it can be manifest, as was also said to him, that he receives a society according to the desires of his life which he acquired to himself in the world, and that he cannot be satisfied elsewhere; thus, that it is necessary for him to be with those who are of such a character [*animus*] that he may be able to practise his deceits; for in them he had had his life's delight. Hence it is clear that every one in the other life is associated according to the affections of his life.)

CONCERNING SPIRITS WHO INDUCE DISEASES.

[4731m.] (((There were with me spirits of such a character that they produced a most grievous vomiting of the stomach,

to such a degree, that I seemed scarce able to survive. It was of such an evil-smelling character, that it could have induced swoons on others: indeed, there was a feebleness of the vital powers; thus, it was, as it were, accompanied with the swoons of death. I perceived that it was the spirits who were with me who induced it; and I was instructed that they were such as, in the life of the body, had been devoted to no employment, not even domestic, but only to pleasure, chiefly that of eating, and were delighted with that alone. They had not known what were the domestic or other employments, which pertain to man or wife. Such, in the other life, become of such a character; and this after several centuries. They then possess so little vitality, that they cannot be driven away by any persuasion, but remain where they are, immoveable, like certain insects. It was said that they cannot be driven away, save by the Lord; and that, if they are not driven away, they induce death on man. They are almost insensible. Such spirits sometimes come among sick men, and hence death befalls the sick; and it was stated, that to diseases amongst men, there pertain spirits of this and other kinds, who induce and aggravate the diseases.)))))

CONCERNING THE HELLS, AND CONCERNING THE BASILISK.

[4732*m.*] Among many hells, there is also a certain one, forwards to the left, quite deep, where are such as are skilled in the art of enticing, and, as it were, attracting other spirits to themselves; and this by many arts, so that the spirits are unable to resist: and when they are thus attracted thither, they cast them into their hell and ill-treat them; and, if they are unable to do this, they drive them to something criminal, so that they may condemn them. They are quite dangerous; wherefore, such spirits are not let out. A certain one of them betook himself to the mouth of another hell, and attempted this with me. It almost seemed to me that I wished to go thither; but I was restrained by the Lord, and that spirit was grievously punished. They are such as are signified, as I think, by basilisks.

CONCERNING THOSE WHO ARE IN NATURAL GOOD, BUT NOT IN THE PERCEPTION OF GOOD AND EQUITY. A SOCIETY OF FRIENDSHIP.

[4733*m.*] There are very many at the present day in the Christian world, who are in natural good, and particularly in

duties, who reason much concerning good and equity, and so believe, from this, that they are most wise; but yet they have no perception of justice and equity, still less of spiritual good and truth, but whatever opinion they adopt, whether from others who have been in authority, or from parents, or from their proprium, that they defend, acquiring confirmations from every source: thus they are able to defend, for and against, and to confirm themselves. But they do not know whether a thing is just and equitable from any other grounds [than these]; for they do not possess the more extended intuition of mind, but only that limited one. In the other life, they also believe themselves to be wise above all; but they are able to be equally in evil societies and in good, thus to defend evils and falses, and things just and equitable, equally well. I spoke with them. They believed that they have a better knowledge than others of justice and equity, and that, of justice and equity, none possess a more extended sphere of intuition. They have no other ground in which spiritual good and truth can be terminated and there fixed, but their confirmatives, which, also, are false. When they, especially those who are in the persuasion that they are wiser, or know truths better, than others, come to any society, they take away reflection from those [who are in that society], so that they cannot reflect whether a thing is so; thus also [they take away] the delight of reflection, and thus of justice and equity, with others. And therefore, they, like societies of friendship, divert the delight of another to themselves.

CONCERNING THE LEARNED OF THIS AGE.

[4734m.] It was several times permitted that the learned might be present, when I wrote those things which concern the internal sense of the Word; and then, at once, obscurity occurred, and also a difficulty of understanding anything, save that from them there was a sphere that nothing at all could be understood; for their spheres have this property in them. But, when there were present such as were not learned, but yet were strong in the power of comprehension, and lived in good, and were placed in authority, then, immediately, there was light, and every single thing was understood. It was therefore granted to tell those learned ones, who then wished to lead me to write, that they infuse only darkness, and take away all the understanding of a thing; and, in every single thing belonging to them, there was an imperious [purpose] of thinking so and so and no otherwise; for they do not suffer themselves to be led. They suppose they surpass others, and yet they are the most

senseless. But it was granted to tell them that their ideas utterly conflict with the ideas which are insinuated into me from heaven, and that no plane corresponds to those ideas, in their natural mind; but that there is such [a plane] as confirms nothing, but rather destroys it; and, therefore, at their approach, the ideas conflict, and hence is that obscurity, and, by virtue of the opposition, [the ideas are] as if they were intelligible to no one. It was then shown, that when those were present, who were not learned, there was light, and they perceived all and every one [of those ideas]; and it was granted to say, that, in the world, these things [from heaven] cannot be received by the learned, but by those who are not learned. It was granted to say, also, that this is circumstanced like as with the shepherds who made known the birth of the Lord—that they were able to receive and believe, and, from the good of faith, to make it known, but not the Rabbis, with whom, if an angel inflowed [with that announcement] he would be immediately rejected and destroyed; and that thus it was, in the world, with the internal sense of the Word. If, however, the learned were in good, then would they be in that disposition that they would wish to know truth, and, so, would suffer themselves to be led and to pay attention, but not to command, and then [those truths] could have been received [by them.] But they who have not been in good are dictatorial, and never receive; for they love a life of evil, and confirm their own doctrinals; nor do they do this for the end that they may become good, but for the end that they may become great and rich.

CONCERNING REPRESENTATION IN THE OTHER LIFE : CONCERNING
COPPER.

[4735*m.*] There was a certain one (Swab) who had thought a great deal, during the life of the body, concerning copper. When he defended himself against the evil, the ideas about copper which were with him were changed into an inverted hollow caldron, which seemed to them to project over them. Hence, those who were enclosed were not able to do the slightest thing against him. [When] he marvelled whence this happened, it was granted to say, that copper signifies natural good; and it is hence, [namely] because such things are representative in the other life: hence they who are in natural goods have their representative, and, then, they who are in opposition to natural good can effect nothing. They who are in natural good are in an interior sphere; nor do they see any copper vessel, but yet such an appearance then takes place. Hence also, it was granted to

tell him how it is in the Word, that where copper is mentioned natural good is meant, and similarly with everything else, yea with every word there, to which not any writing is equal—as also when bread is mentioned in the Lord's prayer: when man devoutly reads those words, the angels then perceive the good of love, because, namely, love is that heavenly bread itself. So with the rest.

CONCERNING THE INTERIOR MEMORY.

[4736*m*]. The nature of the interior memory may be evident from this, that some seem to read in books, and to see and read all and every one of the things therein, just as in the life of the body; neither is the slightest thing lacking: for instance, in the Word, which those who delighted therein in the life of the body read there—they read also every single item as regards all the words, so that nothing at all has perished, although they may have read it cursorily in the life of the body.

CONCERNING THOSE WHO HAVE THEIR KNOWLEDGE, AND BY VIRTUE OF IT PASS FOR LEARNED, FROM OTHERS, AND NOT FROM THEMSELVES, SAVE THAT THEY CONFIRM THESE THINGS. A COMPARISON WITH THE EXCRESCENCES OF TREES, ETC.

[4737*m*]. I talked with angels concerning those who have wisdom only from others, and who do not think for themselves, either in spiritual things, or in other scientifics, whether a thing is so. It was said, that they are like the excrescences on trees—which are like a spongy or other exudation—which place themselves on the bark, outside of it, and thence draw something gross from the juice of the tree, and also sometimes produce a certain resemblance of a leaf, or become green all over. These are not of the tree, but wither and rot, and, thence, are separated. They, however, who take some wisdom from others, but to whom those things are as means of thinking whether things are so, are like trees. If the things they take are goods and truths, they are like trees which bear good fruits: if evils and falses, trees which bear evil fruits. They are also like excrescences and tumours which grow forth on the outside of the body. They adhere outwardly to the scaly skin, and thus extract a gross juice. Such as take wisdom from others and nothing from themselves are like those things which thus adhere outwardly to the scales, and grow to them. But they who are wise from themselves also, are like the fleshy matter which adheres to

the scales or skin, inwardly, and communicates with the interiors of the body, and has sensation, and performs, in its own place, bodily functions. But with those who learn such things, as also languages, without use for an end, so that they do not thence cultivate the rational, such things are like scales upon scales, which further increase, and thicken the outer skin, and take away sensation from the interiors, so that the exquisiteness of sensation perishes. Such persons are rejected after death, because they are of no use, since they have been of no use [in the world].¹

CONCERNING DISEASES.

[4738*m*]. ((A certain one—who, during the life of the body, was an adulterer (King Frederick), and placed his highest delight therein, without any conscience about injuring the matrimonial covenant, and, moreover, was lascivious in the highest degree and wholly given up to pleasures, so that he did not wish to perform any use save on his own behalf, and for the sake of his adultery and his pleasure—he was with me several days, beneath the feet. And when he changed his state, he inflicted, whithersoever he came, some pain on the periosteum² and the nerves there; sometimes on the left part of the loins, at the hinder portion, sometimes on the toes of the sole of the left foot, sometimes on the periosteum of the breast beneath the right diaphragm, and also on the lower row of teeth, and so on, here and there. This sphere, when he operated, produced a great heaviness of the stomach, to such a degree that I thought I should fall dead; for he assailed and hurt all the periosteum, even of the head, if permitted, for he was also a dissembling hypocrite: [he operated] also, into the periosteum of the right eye.))

THAT ALL LIFE IS FROM THE LORD. INFLUX.

[4739*m*]. ((This may be known by those who are only strong in judgment, and reflect: for they say, and they wish it to be believed, that all good is from the Lord, and that the whole of the endeavour to do good is not from man, but from the Lord,

¹ The “scaly-skin” and “scales” here mentioned, are that outermost, and entirely dead, portion of the skin which is the basis of bodily dirt, and comes off in washing. One of the prime uses of washing is to effect its removal. In the Turkish bath, the removal is visibly accomplished.

² The *periosteum* is the skin of the bones. It is most keenly sensitive to pain.

and that, in man, there is evil: for they wish that this should be believed. They could also conclude that all of life, at least, of the good of life, thus, thinking good and willing good, inflows; consequently, the whole conscience of good (man's thinking and willing is his life); and, hence, that all of life inflows. And, moreover, they ascribe the evil they do to the devil, and say, when any one has committed some crime, that he allowed himself to be led by the devil; and they advise that one should not suffer himself to be led by the devil, thus, not to think evil or to will evil; and hence they could conclude that all evil, also, and hence falsity, inflows. But people believe otherwise than they teach: at the least, they must think, that, if that which causes thought and will, and hence act, did not inflow, this doctrine [about good and evil flowing in] must be vain and fallacious.))

CONCERNING KINGS AND QUEENS WHO BELIEVE THEMSELVES TO
HAVE ABSOLUTE POWER, AND TO HAVE THE LIVES OF MEN AT
THEIR DISPOSAL. A PROFANE CHARACTERISTIC.

[4740*m*]. There was a queen—it was said that she was from Africa—who had absolute power, and who believed that she had power over the lives of men, namely, that it had been lawful for her to kill whomsoever she pleased, whether innocent or guilty. Moreover, from her religious belief, she knew that there was a God, and likewise acknowledged Him. She was lascivious in an extreme degree, and admitted lovers, but had afterwards caused them to be slain, lest a report should thence spread to the public, that she was of such a character. She was seen. She was black like the inhabitants of that region, with a handsome face, and, also, beautiful hair. It was granted to speak with her, and to say that absolute authority does not confer such power, but that [her power should operate] against those who act contrary to the laws and justice and equity, not against the innocent. But she supposed that she had [that power], because they bestowed it upon her [at her coronation]. It was granted to say, that she knew there is a deity above her, and it would be contrary to the deity and his laws so to do: but she was not then able to withstand this, and was silent. She was profane, because she acknowledged a deity, and yet lived in such a manner. She suffered most grievous punishments, and it was said that her hell was a most grievous one, of the character which is allotted to the profane. [It was also said] that they [the profaners] at length become like skeletons, scarcely holding together, in which there is so little of life as to be scarcely anything; for the state of a profane person has this property

from that holiness which coheres with a profane [act]. They [evils and goods] cannot be separated [with these] as with others, but they are torn asunder; and, then, the life which is only in holy things, that is, in goods and truths, perishes, or is changed into most abominable stench, and accompanied with torture.

(((((CONCERNING THOSE WHO ARE IN INTELLECTUAL PERCEPTION, AND, AS IT WERE, IN THE LIGHT OF HEAVEN, AND YET ARE EVIL.

[4741m]. Those who are in illusory light (*lumen*) are those who either suffocate, or extinguish, or pervert the light (*lumen*) of heaven. But there are those also who admit the light (*lux*) of heaven, and yet are evil (Postmaster Bunge). They can clearly perceive how a thing is. I spoke with such a one, and it was ascertained that he acknowledged truths and discerned falses; but yet he wished to abuse that faculty, in order to rule. He was aware that he thus had communication with angels of an interior heaven, who were in the circumferences, and that thus he could be in the hells and prevail. But it was granted to tell him that such light (*lux*) is the light (*lux*) of winter, wherein objects and colourings appear just as well as in the light (*lux*) of summer, but all things are benumbed: also, that the sphere of his ends is such, that when it exhales to angels, it is so repugnant to them that they cannot endure it; but it is at once beaten back in order that it may subside.)))))

((THEY WHO IN THE OTHER LIFE ARE SENSUAL-CORPOREAL DISEASES.

[4742m.] They who in the world have lived merely for their own sake, and in all that they have done have looked to [self], and whatever good they had done to the neighbour has been on account of themselves, in order, that, namely, they might serve themselves; neither have they in any other way considered the public and the neighbour, consequently [have done it] for the sake of their own honour and their own advantage—these, in the other life, become sensual-corporeal men. They are of such a nature that a gross sphere exhales from them, almost like a corporeal [sphere]. Their speech is not like that of spirits, nor have they inwardly those things which are appropriate to spirits, but those appropriate to men; thus a corporeal grossness follows them (Carl Gyllenborg). The character of their ingenuity, which is gross, and the character of their manners, which are voluptuous,

follows according to their nature and to the fact that they ascribe all things to themselves. A certain one of such a character [appeared] not very long after death. It is said that such persons are at first in a lodging place of the vile, and live there; and the lodging place was seen. What sort of life they lead next, was not so fully disclosed, save by one or two who were of such a character, with whom there appeared the semblance of a body. That their future state will be wretched is apparent from this: that they enter into grosser states, thus, as it were into corpses again. They are under the buttocks. These become, at last, of so gross and so stupid a character, that never any stupidity of any one in the world is like it.))

CONCERNING GENII AND SUTLE SPIRITS.

[4743m.] There were two with me, who did not ascend higher than the loins. They, for several hours at night, while I was awake, perceived all the ideas of my thought, even to the least, and also to the minute little affections, even the least, and the changes of all of them, so that nothing escaped them, and also more things with me, than I could have known and perceived—and this in a moment, as it were, in an instant. And then they bended these things, in a thousand modes, into contraries; so that there was nothing which they did not thus suddenly bend. They took away all my delight and pleasantness. This was their intention and deed. This lasted for several hours. I afterwards spoke to them, and they then perceived better than I, whatever I thought. It was granted to say that they were infernals, and in contraries to those things which are of heaven; and that heaven does not take away any one's delights and pleasantnesses, but promotes them in every way; and that heavenly joy consists in that. This, also, they discerned clearly. I then asked whether they wished to come into heaven. They said that they did wish it. I said, that, in that case, they would not be able to live, for their delight is contrary to it. They said, if this was so, they did not wish to come thither. It was afterwards granted to speak with them concerning their lot; that such delight will be taken away from them, and that they will then become most stupid, since their interior delight gave them that dexterity and penetration; also, that they will then remain in torment until that light is extinguished; and that, if there is aught of good in the remains, it will abide; thus, so far as that [good] could diffuse itself, so much of life would they possess: that this is but slight may be evident. Then I spoke also with others, recently come from the world, and said that some

infernals are very penetrating, and nevertheless infernal, and that the sagacity which is called cleverness, contributes nothing to salvation, but good and delight thence and penetration from this delight, thus from the light (*lux*) of heaven.

I also reasoned with them, that they could know, since they are so penetrating, that they are opposed to the Divine; that all those evils, which they intended are turned into good by the Divine, and that it is thus given not only to know of what quality are many infernals, but also by virtue of the contraries, to perceive the more of delight and pleasantness; for all things are relative, and without the perception of contraries there are no relatives, which have their extension according to the perception of opposites which exists. These things they understood quite sagaciously, and also affirmed to be the case. They were after this exhibited to others, who said that they were most hideous infernals, or devils. They said, moreover, that they wished to refrain; but it was replied that they were unable, because when they are in their delight, they are then sleepless; so that they are not able to think and will by any other means than from that delight. Their delight has the property of causing sleeplessness.

CONCERNING FEAR AND MISFORTUNES THENCE.

[4744m.] There were spirits of the female sex, who were good, and had something of innocence, but were timid when any evil befel them; they feared they would be hurt. Such fear was continually experienced by them—as was given to know by this, that when [the misfortunes] were removed, the fear was at once dissipated, and, (which is wonderful) those who continually attempted to introduce the evil, were also removed at the same time. The reason that fear has this in itself was told me: namely, that it diffuses itself thence into the souls of those who are near and conjoined by some affection, and, when there is fear, then are those immediately present, who wished to bring evil about, and who also do bring it about; and that many misfortunes are from this source, some from intention, some not from intention but from a sphere of intention or malice which diffuses itself, and effects misfortunes, with those who, for very many reasons, are to undergo such things. It was shown, also, that many misfortunes are thence. But these things are not at present [known to be] of such a character, without much experience, so that thence there may be some rule [to guide the judgment].

CONCERNING THE UNDERSTANDING OF THOSE, WHO ONLY CONFIRM
GIVEN OR ASSUMED PRINCIPLES.

[4745*m.*] There was a certain one, whom, while alive in the world, people had believed to be learned, because he confirmed the principles of the religion wherein he was born, and this to a great extent. But it was shown, with what understanding he was endowed. He appeared, as it were, bound as to the face and head, which [binding] was arranged according to that perception of things which he possessed in the world. When he had been thus bound, or wrapped up, he said that he understood nothing. I told him that he had been of such a quality in the life of the body, although he may have believed himself to be more enlightened than others because he was acquainted with heretical tenets, and all opinions, and had confirmed the principles of his religion: and that, yet, he possessed no extension of perception, as to whether it was the truth that he confirmed; and that it would have been similar, if he had confirmed truths also, had he not previously seen, from interior sight, that they were truths. It is they who are in good that are enlightened by the Lord. With the culture of the present day, the case is such that people believe men to be cultured and learned, provided they know many things, and still more when they have, of themselves, devised several means to confirm them: and yet this is not to be learned, that is, enlightened, for even falses can equally be confirmed; and, from confirmation, one may be persuaded that the thing is so.

CONCERNING SORCERERS. CONCERNING SAMSON. THE HAIR.

[4746*m.*] Those men or women who, in the life of the body, were skilled in magic arts, and professed such things, become in the other [life] sorcerers of a peculiar kind: for they know, not only how to enchant man, but also how to take away from him, as it were, the power of thinking and willing, and this in a moment, which they do with almost all to whom they come near, so that these are no longer their own masters; and then it seems as though they wrap him up either with coverings, or in a different manner, around the head—which is enchantment, or the taking away of another's power. Then, when he becomes free, he is in such an obscure state, that he says he is unable to think at all, and scarcely to see. The women who professed magical arts, become of such a character, and are many in number. I heard their muttering, owing to there being a

multitude. The muttering was unpleasant, rough, and almost destitute of intellectual quality. When they speak singly, it is also slowly, and in a certain unpleasant tone; at which time also they appear to behave like maniacs. Their enchanting consists in this: that they are intent, with their own thought, upon every one of the ideas of the speaker or thinker, following them with a breathing like [his]; and thus [they enchant] the interior ideas of the thought: the exterior ones in like manner. And it then seems as though they bound themselves to the hair, turning round, also, in a certain way. Hence is their enchanting; for, then, they make another's thoughts their own. Such ones, when they come near, are obstinate and stubborn in the highest degree: they never leave off. When, by chance, the infernals who are deep down under the feet, and most wicked, are let out of hell, such spirits hasten to them, and hold them captive thus, and so stubbornly that they do not refrain till they [the infernals] betake themselves to their hell.

[4747*m*]. Such things, also, are signified, in the internal sense, by Samson, when he was kept asleep by his harlot and she stimulated his lust; whereby such things are signified. She, perhaps, had been such a sorceress as was skilled in that art. The hairs, there, signify ideas of the natural. They also assailed me by a like art, but were punished long and severely. The punishing lasted continuously for many hours. Those sorceresses were also with me, and attempted many things; but in vain: still, however, I was able to note their effect and how they act. Such ones, because they are the most stubborn of all, and, [because] when they break out of hell, as sometimes happens, or are called forth by others, they assail as many as they come across with their enchantments, and threaten to bring mischief upon them, and easily effect it—therefore, many of them are cast among the Antediluvians, who are of such a character, that, by means of deadly persuasions, they are able to take away from such spirits all capability of thinking and willing, so that they appear to themselves as half-dead: thus are they deprived of such power. The life which afterwards remains is so trifling, that they are incapable of serving in any but the lowest offices of all, in which very little of life is requisite.

CONCERNING THE MOST CUNNING. RICHELIEU.

[4748*m*] Certain ones in the other life are so cunning, that they do not say aught but what is just and equitable, and good and true; and they have, also, reduced themselves to that state, so fully, that they do not think otherwise, so far as comes to

the perception of those who are near; but, still, they have evil ends, as, for example, that of ruling over others. These ends are in an interior sphere. The spirits who are thence were also shown, and were inwardly in the breast, on the left side, and devised evil. There are also others of a grosser sort, who also govern by speaking the truth (as Postmaster Bunge), concerning whom I have spoken previously. Since he desired it, he was admitted thither; but he was comparatively gross. He was in that society, and there, as is said, was ill-treated, like one who was comparatively insane. The former ones are of such a character, that, when they are thinking, there is heard a hissing like that of serpents, which comes from their ends, which are thus perceived in a lower sphere.

CONCERNING THE MORAVIAN CHURCH.

[4749*m.*] There were with me, certain ones belonging to the Moravian Church, and, amongst them, one who was lately come into the other life, and who said that he had been acquainted with me in the world. He was a little forwards, beneath, near the lower earth; the rest, however, were somewhat above. I spoke with him who was below. The rest inflowed in community, since, in community, they acted as one. With him who was lately come from the world, I spoke for several hours, and, indeed, concerning faith and charity. He preferred faith, saying that by that man is saved, and that faith is the confidence, or assurance, that they are saved by the Lord's merit. Hence it is that they so frequently mention the blood of the Lord; but they have various sayings: hence, also, it is that they do not as yet know what charity is, consequently what faith is, or what confidence is. He who is ignorant what charity is, can know nothing of what confidence is, because its essential and its life is charity; and, since they do not know this, neither do they know what faith is, nor what the merit of the Lord. For they are aware that the Lord's merit is universal, namely, on behalf of the universal human race; but it is also known that it is reception [which avails]: wherefore, many still go to hell, and many to heaven: for which reason it is evident, that it is reception [that avails], and that reception is not by faith, but by the life of faith, which is charity. I also observed that he can scarce tolerate the term charity, and with still greater difficulty the word love, unless the Lord be thought about at the same time. It was, moreover, shown of what quality they are, to wit, that they are a society of interior friendship; for, like as societies of friendship, wherever they pass by, take away

from others with whom they inflow, the external delight of life, so do these take away the interior delight, and thus the blessedness, of life; so that they are a society of interior friendship. This they are unwilling to admit, but they were convicted of its being so; for all who are within their society they call brothers, and with them they have the interior delight of life; but all others, who are without their society, they scorn, and call dead: so that they hold others in contempt in comparison with themselves, and, thus, relegate others to hell, and believe themselves the only elect. Moreover, all the good of charity which others do, whether they give to the poor, or utter prayers, or attend churches out of piety, and, so, the piety of all others, who are outside their assembly, they depreciate, yea, ridicule, believing that they place merit in those things, and that such persons can less easily be saved than robbers, adulterers and miscreants; consequently, they utterly reject a life of good. But they praise the life of good of those who are within their company, only it must not be such as stands out and is apparent. But they do this not from charity, but from interior friendship; for a friend praises a friend and thinks well of him, and this in the degree in which he perceives delight from his society. These—excepting those among them, who do not despise others in comparison with themselves, or believe them to be infernal and themselves only the elect, and who believe that the good of life, and not the doctrine of faith, constitutes the Church—in the other life, are of such a character, that, wherever they come, they destroy those things which belong to innocence and heavenly love. They were told of what nature is the heaven of the Lord, namely, that it is immense, and that there are men answering to all the provinces of the body, as regards interiors and exteriors; and that, if they aspire higher than to those things which correspond to their life, they do not possess heaven. They were also shown that they are by no means able to be in true humiliation before the Lord, consequently in love to him, if they believe that they are elected in preference to others, and that they are made holy by the blood and merit of the Lord. He who does not believe that he, of himself, is a hell, and hence that it is the Lord's mercy which holds him back from hell, can never be in humiliation; nor, also, if they believe that faith alone saves and that charity is nothing, consequently that doctrine, not life [saves], since, with every one, his life remains. They [men] cannot be divided. If true doctrine should take them to heaven, and the life to hell, they would be divided in two, or would hang between heaven and hell, which does not take place. But when the life is evil, then the truths of doctrine are taken away and the man is cast forth

into hell ; but if the life is good, then the truths of doctrine are adjoined to him, and thus he is raised up into heaven. I also said, concerning truths of doctrine, that these teach what sort of life man ought to lead; if they are not for the sake of that end they profit nothing. [I said] also, that the external, or doing good, is not life, unless it be from willing good. The life consists in willing and thinking good; thus, so far as willing good and thinking good is in the doing of good, so far is there life in the externals; and he who wills good and thinks good, does good; for life cannot exist without an effect: he, however, who does not will good and think good but yet does good, is a hypocrite. And I spoke concerning the words of the Lord in Matthew, chapter xxv., respecting the last judgment, where only the works of charity are recounted, but not faith, and they wondered that the Lord spoke thus, so that they were unable to make any reply. What they thought was not disclosed to me. After this, it was plain that He spoke thus for the benefit of the most simple, who are in complete ignorance. As respects the Word of the Lord, they also reject the Old Testament as abrogated, nor do they pay attention to it; and they were told that it was most holy, and that all and every one of the things which are there, have an internal sense, and that it is Divine.

CONCERNING THOSE WHO ARE IN PRINCIPLES OF TRUTH, AND IN THE WILL OF EVIL. THE FIRST ABODE OF INNOCENCE.

[4750*m*]. A certain one (Peter Schönstrom)¹ with whom I had been acquainted in the life of the body, and who thought much with himself, and in many instances, correctly, had been married, and had also loved his partner in his way, but she was among adulteresses. He observed that there was a certain abode, in the hall [devoted] to innocence, or to those who are in a state of innocence. Inasmuch as he had lived in conjugal love, in his way, he explored this abode, and also perceived that his delight was transferred thither, believing that he could have remained there. All in that place are naked, since there is nothing lascivious there, to offend modesty. When he was come thither, he supposed also that he would be able to remain there; but he was deceived; because, though he had possessed principles of right, he had not followed out those principles in his life, and had loved himself more than others—neither had he

¹ The Latin edition has (*Pol Schustra*); but, as the Editor of that edition points out that Swedenborg's own manuscript Index to this passage says that it treats about Peter Schönstrom, we have adopted that reading in the text.—*Ed.*

been concerned about the misfortunes of others, but had regarded these as nothing, could he only be safe, even though he himself brought the injuries upon them, as far as external bonds did not restrain him. On coming thither, he suffered himself to be led by an infernal crew, which puffed him up with the notion that he would be able to remain there. Therefore was he several times put into his thoughts and principles: he then discerned some things well; but when left to his life, he at once departed from his principles, so that his life was discordant. Wherefore, after some time, he was removed thence, himself then confessing that he was unable to remain there, and that his life was at variance with his doctrine, or his voluntary with his intellectual [quality]. I know not whither he was ejected.

CONCERNING HIM WHO CAME TO THE FEAST, OR HEAVEN, [WITHOUT]
A WEDDING GARMENT, AND WAS CAST DOWN.

[4751*m*]. A certain one among the more deceitful, with whom I was acquainted in the life of the body (Jacob Benzeli^{us}), perceived that I was in heaven, in a certain society there. He wished, formerly, to infest me, but did not know how to come thither; wherefore he betook himself to his deceits (for he was able to devise interior deceits), and then, by pretences of good and truth, he allured certain simple good spirits, of whom part were in the world of spirits and part in an interior sphere: for he knew where they were. This he effected by means of previous craftiness, which he had practised. And he then devised deceits in an interior or more subtle way, and counterfeited good; for such things do not take place in the other life by manifest speech, but by tacit speech, and by thoughts; for these penetrate round about like sound from the mouth. Hence certain ones were taken from angelic spirits, who are on the threshold of the second heaven, and associated themselves with him, and so helped him that he came into that society where I was in company with others; and he then began to feign himself an angel of light. But by his presence [he began] to infest me; for the sphere of such a one's presence infests those who are in a heavenly society. But at last he lost all power of thinking, whence he appeared bound as to hands and feet and was cast out. The appearance of the binding of the hands, is because he had no power of willing and thinking, consequently neither of plotting anything by his artifices; for, indeed, when he was below, he received a broad girdle so that he might be distinguished from others. Hence it is plain, how the deceitful can force their way into certain heavenly societies, because

namely, they can counterfeit innocence. This appeared by means of an infant which he held in his hands, and which he rolled up and folded in various ways; for the thought of any one, when he deceives by innocence, appears thus: and afterwards, by various thoughts of good and truth, he penetrated as far as to the simple there, who assisted him. He was skilled in that art of counterfeiting sincerity; but he had inwardly cherished deceits, so that he had thought deceitfully, while he spoke with [apparent] sincerity.

CONCERNING ONE WHO WAS RESUSCITATED SHORTLY AFTER DEATH,
AND HIS SEEING HIS OWN BURIAL. POLHEM.

[4752*m*]. Polhem died on Monday. He spoke with me on Thursday; and [when I was] invited to the funeral he saw his coffin, and those who were there, and the whole procession, and also when [his body] was laid in the grave; and, in the meantime, he spoke with me, asking why they buried him when he was still alive: and [he heard], also, when the priest said that he should be resuscitated at the last judgment, and yet he had been resuscitated for some time; and he marvelled that such a belief should exist, as that men should be resuscitated at the last judgment, when he was still alive; and that the body should rise again, when yet he himself was sensible of being in a body: besides many other things.

CONCERNING REVENGE ALONG WITH DECEIT.

[4753*m*]. The same spirit, namely, Jacob Benzelius, the archbishop, was at length brought forwards, in front of the right foot, in the infernal earth there. He had the greatest delight in devising deceits, in thought; and he began, from the inspiration of the diabolical crew which was below there, to contrive abominable things against conjugal love, which things it is not permitted to divulge; and inasmuch as he previously, in the life of the body, plotted deceitfully against that love, and thus [now] exceeded the limits of his delight,¹ therefore he was grievously punished by inward pains: and it was perceived that when he endured punishment, he then still retained his vengeance, inasmuch as that grievous punishing lasted a long time:

¹ To understand this, it needs to be remembered that the infernals are not permitted to become worse than at the time of death; and, to prevent them doing so, punishments are inflicted, whenever they overstep the limits of their evil, that is the measure of evil they had acquired at the death of the body.—See *A. C.* 6559.

for they are not let go, until something of amendment, or disinclination for such a thing is observed by the angels; but he still retained vengefulness, no matter how much he was punished. Afterwards, he was left to himself again, and by degrees his lust of revenge began to be excited by the hells, and he also took up deceits, likewise, for the sake of revenge, in the interim, so that he continued his former practices: wherefore he was again given over to a more grievous punishing, so that he was set on fire as to the viscera; and it was shown him, to the life, that the punishment of burning could have been aggravated indefinitely: wherefore, being left to himself once more, he at first began to meditate revenge, cautiously; then more and more: at length, he also came into the delight of revenge, and from revenge he began [his practices], so that, although he was punished, he might hold out. Hence it was evident, that the lust of doing ill to others from interior deceit, leads a spirit into such cupidities as he did not before actually practise, but which he hereditarily possessed; for they then rush into such things when they can no longer be deterred by punishments, and so their life becomes more and more infernal; so that life, which is interior life, is diminished, or is no longer able to inflow from the internal, because it falls into the lust of revenge, and, at the same time, into the deceitful delight of torturing everybody. It was stated that they who are in the lust of revenge, and, at the same time, in deceit, become such as to be no longer like any man, but they appear like charred skeletons.

CONCERNING INFERNAL DUST, AND CONCERNING THOSE WHO ARE
OPPOSED TO CONJUGIAL LOVE.

[4754*m.*] Under the same place where he was, of whom I have spoken just before, namely, before the right foot in the infernal earth—under that place, are infernal caves, where those are who plot against conjugal love, and such things as pertain to that love, and are the vilest of all, since conjugal love is the holiest of all things. He, there, by soerey, stirred up with his foot, the dust, there, in various ways; and, then, he opened something in front, so that those who were there might inflow into such things, to which he also contributed by thought, for thought is communicated (concerning which see below); and, as he stirred up the dust there, and plunged therein the great toes or the soles of the foot, so did he open those infernal caves: and, thus, there inflowed from thence, vile things against conjugal love. Inasmuch as he did this from the lust of

revenge, and also from deceit, also assisting with the thought in various ways, he was punished in this manner: his feet were accursed and appeared black from burning, as it were a crisp black; and he also drew through the nostrils some of the infernal dust. From this place he was let down lower in a certain cavern, from whence, also, he began to plot. He was told that he would attract the curse as far as to the knees; and, that if he did not refrain, it would rise higher, even to the houghs, and beyond. Hence it might be evident what accursed dust is, and what means the accursed dust which was given a wife charged by her husband with adultery,¹ that [namely] it was representative of such a thing; and that they who deceitfully and with revenge plot against conjugal love, incur such consequences.

CONCERNING COMMUNICATION BY MEANS OF THOUGHTS.

[4755*m*]. Among spirits there is communication of all thoughts. Magical art consists mainly in this, that, by means of thoughts, they [magical spirits] communicate to others their abominations and filthinesses, and that they induce a persuasion of piety, honesty, innocence, and such things, and scatter it round about, in various ways, and thus lead simple spirits to suppose that [the spirit who so acts] is pious, honest, innocent, or the like; and thus he awakens their compassion. Wherefore, since they are simple, and neither see him, nor know where he is, they easily allow themselves to be deceived. That vile spirit (Jacôb Benzeliuſ) had a most masterly acquaintance with such things, and fortified himself in crimes and abominations, by them, in numerous ways; and, thus perpetrated his abominations. In such and many other similar things, consists magic, there.

HOW REFLECTION IS BESTOWED IN THE OTHER LIFE.

[4756*m*]. After death, reflection upon inconveniences and punishments is taken away from man; for external bonds are removed, and the man is left to his own disposition, thus to the delights of his life, so that he may act according to them. For, in the other life, a reflection other than prevails during the life of the body, is requisite. In this life, there is reflection upon honours, gains, reputation, dangers to life, and the like. These things are taken away, and the spirit is left to his own disposition, which he had acquired to himself in the life of the body. To

¹ The allusion is to the dust used in mixing the "water of jealousy" (NUMBERS v.).

him who had done evil, reflection is given by means of many punishments, until at last [such ones] are averse to, and terrified at doing evil, especially to the societies in which they have suffered. This reflection, which is given to the evil, is external, and they are then kept in the hells, nor do they get out from thence. They suffer punishments so prolonged and so grievous, that, at last, that reflection comes into the mind, as it were of itself. But to the good reflection is given by means of the enjoyments and delights of heaven, besides that they, when they enter the other life, are in some reflection—which is augmented.

CONCERNING THOSE WHO ARE IN A STRONG PERSUASION.

[4757*m.*] Certain ones who come from the Christian world into the other life, are in a strong persuasion, that, namely, whatever they say and think is true, even what is opposed to faith and heaven. When first they enter the other life, they appear with a linen band wrapped about the head, which is a sign that persuasive spirits, with whom they had previously been in company, have been taken away from them. A certain one whom I was acquainted with (Polhem), was of this character, from confidence in his own knowledge and imagination. But the sorcerers, when they became aware of this, caused something of communication, by means of magical art, so that the linen bandage was, to some extent, removed. This was done by means of a staff, or magic wand, prepared by art; but there then appeared a naked man, whose back I saw. It was a certain heaven which appeared thus. I noticed the influx from thence; and he [this naked man] not only found out all the sorcerers, but cast them forth from their place, and thrust them into other places, and this as easily as though they had been flies; besides many other things. The persuasion that nothing is hidden from him [Polhem], but that he knows all things, and hence is the wisest of all men, has in itself the characteristic that he rushes into the most filthy deeds and persuades himself that they are lawful: thus [he rushes] into heinous things. And when [spirits] are of such a character, they then so close the intellectual, by persuasions, that it cannot be opened. Such ones are in a very deep hell, under the feet, which is so closed, that not a breath can exhale from thence; for those there are in most filthy and abominable [states]. A certain one, having the appearance of a man, in a snow-white garment and square cap, descended thither, and so opened it. They [those there] appeared like swine, and like trunks without life. The man in the snow-white garment was an appearance of heaven looking thither. They who are in

such a persuasion that they believe themselves wiser than all others, and despise others in comparison with themselves—when they, in the other life, look at other spirits, the spirits appear like torn garments, without a body: for such persuasion has in itself the peculiarity, that they view others in this manner: for garments are truths; therefore, such things as are of knowledge and intelligence.

CONCERNING MISFORTUNES AND FORTUNE, AND CONCERNING
ACCIDENTAL CIRCUMSTANCES, WHENCE THEY ARE. INFLUX.

[4758*m.*] There were certain spirits, who sent forth a sphere of misfortune, namely, by calling forth such spirits as wished to destroy, or, rather, [they produced] such a sphere among spirits. Then befel misfortunes, which were not foreseen by them; and, because they have employed that art, they were also punished. Hence it was evident whence misfortunes, and unforeseen events which are considered accidents, arise, namely, that they are from spirits who continually attempt to destroy man, thus, from their endeavour [to destroy him]. Hence, also, it was granted to know whence fortune is, especially that which tends to the salvation of man, namely, from the continual will of the Lord that it should be well with man and that he should be saved, and that that sphere itself, by means of angels, should contribute thereto. Unforeseen misfortunes are nothing else than the perpetual efforts of evil spirits; and this, because unforeseen goods exist from the Lord. This [I know] from experience: it appears incredible; but yet it is the case.

CONCERNING THOSE WHO APPEAR IN THE STOMACH.

[4759*m.*] (((((They who are very anxious about the future, and still more they who are so from stinginess and avarice, appear, as it were, in the stomach. Many appeared so to me. Their sphere may be compared to that sickening odour which is exhaled from the stomach.))))))

CONCERNING THE HELL OF THOSE WHO ARE INWARDLY MALICIOUS
AND IN THE LUST OF REVENGE. GUSTAF BENZELSTJERNA.

[4760*m.*] There was a certain one known to me in the life of the body, Gustaf Benzelstjerna. In outward form he appeared honest, and seemed to have led a secluded life. It was

his custom, when he replied to any one against whom he meditated evil, to utter such malicious sayings as stung inwardly, and, so, such as could not be answered. He was accustomed thereto, so that his sarcasms flowed forth from his interior quality; consequently, he was in the desire of killing, as it were, the souls of others. Such spitefulness remained with him after death; and it was there shown of what nature he was. He was, inwardly, a hard body, as it were, comparatively like a plague-sore, and an exhalation, from deep hells, emanated from him when he spoke. It was afterwards disclosed of what nature he was—for in time, the interiors of all are gradually disclosed in the other life—and it was then ascertained that he was of such a nature, and also that he deceitfully plotted many things, and this secretly, in addition to what any one could observe. In my case, he called forth a spirit who was an adulterer, whose presence inflicted a severe pain in the ginglymus of the loins; and this by means of another spirit who was above, in front, on the right. Wherefore, as he was of such a character, he was put into quite a deep hell under the feet, where they begin to be of such a character; and this was done by degrees. And meanwhile, it was noticed of what nature he had been; and it was ascertained that he had cherished inextinguishable revenge, and also contempt, and a species of hatred against the entire human race. Wherefore, he was put beneath a rock, for there is a cloudy rock, which, where they are of such a character in a lesser degree, goes over them; and he there appeared with a chain around his neck, so that he was fettered. He complained of that; and, meanwhile, he was examined as respects his vengefulness, and it was discovered that it was murderous: therefore, he was put deeper down. In that place, as it was said, they seem to devour one another; and they who look on do not appear otherwise to them. Such hatred causes this [appearance]. He, also, did similarly; wherefore he was put down deeper. From that hell, when it is opened, there is such an exhalation, that it infects those whom it meets, and reduces them to insanity; for it stirs up interior evils. When they speak also there is heard, as it were, a low hissing, after the speech; and this is from interior deceit. The same spirit, inasmuch as he still breathed vengeance from a deeper hell, was submerged in the sea there: for a raging sea appears there: and, after some efforts at swimming, sank to the bottom, whence I heard him saying that there were various monsters there, which were never seen in the world. But yet, he breathed out, from thence, the venom of revenge, and infected certain ones around me, and in such wise, that, as it was revenge, I was twisted as to the ginglymi of the loins: I was grievously tortured. They

attracted him (King Frederick) from whom was such a sphere as tortured that part, and also the bones round about, as far as to the ribs, etc. In that profound, are such as have breathed deadly revenges; and they are the deeper in it according as they have breathed more interior revenge even as far as killing, and as they have perceived more delight in revenge, and as they had been more persistent in it.

CONCERNING THOSE WHO ARE STRONG IN INTELLIGENCE, BUT WHO
HAVE LED A BAD LIFE.

[4761*m.*] There was a certain one whom I knew in the life of the body (Pastor Arnel). He, when alive, was endowed with the gift of ingenuity, which also he retained in the other life, when I spoke with him. But it was perceived that he was among the deceitful, as he had woven deceits in the life of the body; and so, loving self and the world, neither had he led a good life, nor believed anything about a life after death. He was among the ingenious and deceitful in a certain hell. He supposed, that, since he could understand truths, and well discern them, he could have been saved; but the angels replied, that such were in outward form like beautiful women, but filthy and swarming [with vileness] inwardly, and like those who give out a foul odour, no matter how they appear outwardly; so that, if he should come into a heavenly society, he could not have been endured on account of the noisome odour: for the intellectual has beauty, but the life a stench.

CONCERNING THE FALLACIES OF THE SENSES.

[4762*m.*] I spoke with spirits concerning the fallacies of the senses; and one was present who had believed scarcely anything save what the senses perceived. It was shown what fallacies of sense are, and this to the life, by means of representatives, as is customary in the other life: namely, that it is a fallacy of sense (1) that the eye sees from itself; when, yet, it is the spirit that sees, as was shown by the fact that spirits see through my eyes; also, that the ear hears, the tongue tastes, the nostrils smell, the body feels. (2) That the body lives, and not the spirit in the body. (3) That man, spirits and angels live from themselves; and yet it was shown that it is through others. When others are removed from a spirit, he falls, as it were, dead, and is held in a life, of which he is in himself destitute, by spirits of an interior sphere; he also lives

according to the society in which he is—and every one does so. (4) It is a fallacy of sense that the sun rises and sets; when yet the earth revolves. It was shown, by means of the whole heaven with the stars, that it [the earth] goes round every twenty-four hours; and it is not probable that so large a globe as the sun should accomplish several thousands of miles every moment, and its flame should appear everywhere; and, nevertheless, it is a fiery globe. It was shown that the planets [like] the moon revolve and are turned round; that they are moons;¹ and that the earth is relatively a small globe. (5) Fallacies of sense were shown by a mirror, behind which there appears to stand [a person] like one's self; silver vessels were placed [before] and were seen behind the mirror; and it was stated that if one should follow the fallacies of the senses, one could multiply riches indefinitely by means of a single mirror; when yet these things are fallacious. (6) And it was shewn, that, by a fallacy of sense, the same one might be in different places at the same time, and that they would see themselves in both places. (7) It is a fallacy of sense, that colour is in the flower, when yet it is from the sun's light thus modified. And it was stated that there are such fallacies without number; so that a man appears to himself to be at rest in a ship, when yet he is being borne along; and, that, when he beholds thence any fixed object, it appears to be moving and he to be at rest: and so, in innumerable cases.

HOW THE INFERNALS ARE SENT INTO HELL.

[4763*m.*] This was seen with Jacob Benzelius's spirits, who are infernal. They remain quite a long time in the world of spirits; and there they practise their villainies, for the sake of tempting spirits, and this until the measures of their evil are filled. And, meanwhile, they endure many severe punishments; but yet they are such, that they are not completely restrained. At length, when the measures are filled, they then endure more severe, and, at last, the severest punishments, and this in quite a long succession, on their way to hell, with many repetitions. And, finally, they are cast into hell, so that they may there chastise and punish each other. They then come out thence no more; and they become of such a nature that they at once see punishments if they venture from that place. Wherefore, they

¹ The statement that the planets are "moons," must evidently be understood as referring to the resemblance between moons and planets in respect to the fact alluded to, namely, that the planets revolve around their sun, as the moons revolve around their planet.

who are in hell do not venture thence, and are more submissive to those [punishments] whenever [afterwards] they have been in the world of spirits; and, in that state, they also become more prudent; and, when they are so, they see those in the world of spirits. Evils cannot be subdued, and so [subdued] that [those in them] do not long to commit the evils, any otherwise than by punishments, because they are left to the delights of their nature, and external bonds are removed from them; and, when they act according to the nature which they have acquired to themselves, they have, then, almost no judgment, but they act from that nature, which cannot be subdued in any other manner [than by punishments]. For they do not receive exhortations and such things—their nature acts contrary to them. Their nature often holds out for many years, before it suffers itself to be subdued.

CONCERNING THE GENII OF THE THOUGHTS.

[4764*m*]. There was a certain one in a situation over the occiput a little to the rear, who, in the life of the body, had fashioned himself, in voice, accent and speech, in imitation of my father; in which also he was so dexterously skilled, that he called him forth very frequently. He [this spirit] was concealed in obscurity, so that they could not tell from whence [he came]. At length, after a time, he was discovered; and he was then forced to confess his villainies, which were of such a nature that not any spirit had previously done such things. He had lurked there, and noticed, on every side, where were spirits of such an inclination and such a nature, so that he might know all those round about, whom, also, he was able to stir up, and dexterously to infuse into them whatever he thought and willed. He confessed how he had done it, and where they [those spirits] were. Hence he became such that whatever occurred [to my mind] he could have changed, and also would have changed, unless the Lord had guided me aright by interior spirits. He could have turned and perverted, not only the affections, but also the thoughts, and the affections of the thoughts; for he learned where they were, and had been in this meditation almost continuously, when in obscurity in that place. He supposed that he could thus rule all things, and make himself God. Several hells also at the back part inflowed; one of which (where are such as claimed that they can effect all things by means of arts, and thus, by the control of order in the other life) was exposed. He was severely punished; but still he persists: wherefore, grievous punishment threatens him, before he shall

be thrust down into the hell where such ones are. Such may be styled genii as regards thoughts and their affections.

CONCERNING ADULTERIES. KING FREDERICK. HELL.

[4765*m*]. He was transferred under the buttocks, or intestinal rectum; and thence he spoke, and said that there are only privies there. They who were there spoke with him, and led him into the privies, which were numerous and variously constructed; whereby was signified that he was given over to mere voluptuousness. Such, those who are there have been. He was afterwards led to another place, a little to the left from that one; and, when he was there, he said that a most disgusting stink exhaled from the holes there, and that he could not move a step, because he fell into the holes. This signified that those who are there have been defiled with such grievous adultery. He constantly wanted new [mistresses], and was disgusted with those he had once touched. From the dens there likewise exhaled the stench of corpses, for the reason that he had been deceitful also.

THOSE WHO CORRESPOND TO THE FUNDAMENT.

[4766*m*]. Beneath the fundament, are those spirits who have entertained much solicitude about future events, and, as soon as those events came into thought, also reduced themselves into anxiety; and, moreover, they are not evil. They correspond to the fundament. They were with me, on several occasions; and then I was always conscious of such anxiety. They held the mind steadfastly on such things. This, also, they know.

CONCERNING THOSE WHO ARE FROM THE MORAVIAN CHURCH.

[4767*m*]. A certain one had stood above at the right, a little higher forwards in the direction of the head; and at the time I had treated of what relates to that church, he manifested himself by this, that he continually urged something in defence of the charges brought against them. At length, I spoke with him; and it was manifested of what quality he was. He withdrew himself to the company where his comrades were. They are below, in the same line, a little to the right, in the plane of the sole of the foot, and are there together, in a certain city; and it was then ascertained of what quality they were, namely, that

they regard those who are outside of their company as dead, thus as not having any life, and themselves alone as living and in light. But they are of such a character that they despised the interior sense of the Word. The infernals acted through such ones, when they would infuse contempt. They care for faith alone, etc.

CONCERNING TWO KINDS OF INUNDATIONS.

[4768*m*]. There appears a resemblance of inundations in the other life, but of two kinds. [One kind is] for the good, when they are deluged by various spheres of the hells, which spheres are directed by the Lord, and then produce anxieties and temptations. According to the state, they [these inundations] reach to the feet, over the feet, to the stomach, to the neck, and to the head—rarely above the head. Another kind of inundation is for the evil, who are in the hells. When they begin to be insane, and have to be restrained, then is the celestial sphere of heaven let down and reaches thus far; and, whither it comes, there they are, as it were, in a deluge, plunged under the waters, and falling into abysses; and this with terrors and cries, altogether like those who perished in the flood. Both kinds of inundation appeared to me.

CONCERNING A RAINING OF FIRE AND SULPHUR.

[4769*m*]. Similarly, in the other life, there appears a raining of fire and sulphur, together with a sense of burning; and, then, the earth, where they are, parts asunder, and becomes like a lake, and evil genii are in a morass, there. This has not yet been seen by me; but I perceived it was so stated.

CONCERNING DRUNKARDS.

[4770*m*]. Sometimes the infernals come into such a state that they are completely insane, like madmen, nor do they know what they think and say. This insanity is what is called, in the Word, drunkenness.

CONCERNING THE TEETH.

[4771*m*]. (Several times were with me those who attempted to induce a gnashing of the teeth; and I became aware that such seem to themselves to be in certain hells, especially where those

are who have impressed themselves with natural falses, and have confirmed themselves in them, and drawn [thence] many inferences, and who from those things reason about spiritual things in the other life: for there is not any correspondence [between these natural falses and spiritual truths] but, they clash: hence the grating of the teeth.)

CONCERNING THOSE WHO ARE IN THE PRINCIPLES OF THEIR
DOCTRINALS, AND CONCERNING BEARS.

[4772*m.*] There was a certain one who came to me, and spirits wondered who he could be. It was perceived, from his sphere, that the spirits were discordant with him; and he afterwards spoke, and said that he had been led into error, nor knew whither he came, and that he had [blindly] come to this place. He was a man who had been learned, and had confirmed himself in the principles of his doctrinals, and especially respecting faith, and against charity, concerning which things there had been much discourse; but, still, he was unwilling to be confirmed [in any doctrinal] save only when he heard anything that directly approached his own [opinion]. He afterwards repaired to that congregation where are those who are from the Moravian Church, a little beneath towards the right; and, because there also [he wished] to rule them according to his own opinions, he was disagreeable to them and was cast out thence, when he appeared to fall in with a bear, which overcame him, and seemed to bite him, but was not able to do so. He said afterwards, that he frequently came across bears, and that they wished to ill-treat him, but in vain; and this so often, that he does not now care anything about them. It was said, by the angels, that those seem to be infested by bears who have confirmed themselves in principles of doctrinals, and tenaciously clung to them, and wished to rule other minds according to them, and thus to govern. Especially is this the case when the doctrinals are false. They are infested so long, until they no longer care to rule others, but are content that every one should remain in his own doctrine.

I afterwards spoke with him who appeared as a bear. He was a little above the head; and it was observed, that there was hostility, and, as it were, antipathy, amongst such as dispute about truths, and do not permit others to think every one according to his own understanding, but wish to govern the conscience of others. Hence it was plain, that every single vice has its own adversaries. He who was the bear, said that he

does not know that he appears in such a guise, and, also, that he does not know whence the desire that he should be driven against the former one, came.

THAT IN HEAVEN THERE IS NO JOY APART FROM USE.

[4773*m.*] Several times I spoke with spirits concerning heavenly joy—that men, at this day, do not know what heavenly joy, thus what heaven, is; but that they suppose it to consist in this, that they should be cared for by angels and spirits, and should thus breathe joy in idleness; and this to eternity. That this is false, was shown them by the fact, that there are no spirits and angels who have not been men: Secondly, that in heaven, it is not permitted to be served by others, but to serve others; and that mere joy in idleness, vanishes away in a few hours or days, since it is without life. Idleness at length wearies everyone, no matter what joy they may be in. But [it was shown] that heavenly joy consists in an active life, thus in use; and that according to the use they possess joys, so that use is the subject of joy; and that the latter, without the subject from which it is derived, can never exist. Concerning the uses which angels perform, and by virtue of which they perceive joy, it was also said, that these are very numerous, and more remarkable than man ever believes. Glorifying the Lord is not a use, but a recreation; for [angels] glorify the Lord in every use. This the Lord loves. Their uses, also, are (1) to be with men, to insinuate there goods and truths, and to turn aside evils and falses. (2) To instruct spirits who come from the world. (3) To instruct infants. (4) To awaken the dead, and to lead and inform those who are awakened. (5) To watch over these, and, moreover, to attend to domestic duties there; for such things are there—which man has not known: besides other things innumerable. In these things the angels take such joy as is indescribable: for these things relate to mutual love, or charity towards the neighbour.

CONCERNING THE MORAVIAN CONGREGATION.

[4774*m.*] It was previously said that they [the Moravian congregations] are societies of interior friendship. But they are not among the best; for the reason that they believe they only are the elect, and living, but that the rest are non-elect and dead. Thus they regard others as dead, and despise them, yea, they are also angry that others should be saved. They were asked, how they can suppose that the Lord should suffer so

many men to be born who are to be tormented in hell—whether this would not be unmerciful;—whether they do not know that the Lord loves everyone, and has His Church scattered throughout the entire world. Yea, such is their nature, that, when they become aware that others are saved, they think little about the Lord, and, owing to it their anger, not well. Moreover, they, more than others, are in principles concerning faith, as alone saving; and they were asked what are their sentiments about those things which the Lord said concerning the last day, where it is declared that they shall inherit heaven who have performed goods. They said that those goods are the fruits of faith. Wherefore, it was said to them, that the fruits of faith are good works, and that only those who, from faith, are in them, are saved; and that if, from faith, they are not in those things, they are among those who have not done such duties. To these remarks they were unable to reply; for they are utterly unwilling to hear about good works, believing that no one can think about these without putting merit in them. But it was shown that this is false: for good works are the same with uses, in which the entire heaven is—they do not think about merit there—and they have this view of the case, because they are of such a quality that they hold in derision all, outside of their own company, who do anything good from piety. I spoke with them about that matter, and [told them] that they are in falsity, and that no one can be saved by faith separated from uses.

THAT, IN THE OTHER LIFE, THOSE WHO HATED EACH OTHER IN THE
LIFE OF THE BODY, MEET TOGETHER.

[4775*m.*] (There were many evil spirits who long lay concealed, inclosed in a peculiar hell, out of which they were, for a considerable time, unable to break forth. On several occasions I wondered who they were. One evening they were let out, and then was heard their great noise, beneath me, like a tumult, which lasted the whole night. And when the ability was given them, I heard revilings against myself, and observed their effort, that [namely] they wished to ascend and to destroy me. I asked the angels the reason. They said that they held me in hatred when they were alive; and yet, they were such as I had in no respect injured. I was informed also, that, when they but perceive the sphere of him whom they have held in hatred, they rage, and breathe his destruction; but they were again sent to their hell.

That they who have held each other in mutual hatred, meet together in the other life, and, on both sides, attempt many

evils against each other, was made known to me by many examples; for hatred corresponds to antipathy, and, as it were, becomes spiritual antipathy; for, immediately they perceive the sphere of him [they hate], they come into fury. Hence it may be manifest what that which the Lord says, concerning those who are enemies, that they ought to be reconciled, involves: "If thou hast aught against thy brother, go," etc.¹)

CONCERNING FAITH AND THE FRUITS OF FAITH.

[4776m.] I once spoke about good works, to spirits recently from the world, who believed them not to be necessary to salvation. [I said] that, nevertheless, they declare good works, whereof the Lord so often, particularly in Matt. xxv., speaks, to be the fruits of faith, and [say] that from the fruits the tree is known. It was also granted to speak in like manner as they did, in the life of the body, and I said: allowing that faith is a tree, and good works are its fruits—if so, of what quality do they suppose that tree appears in the heavenly paradise, if it rejoices in leaves only, and is destitute of fruits? whether it would not be, as the Lord says, that such a tree must be cut down? To this they were able to urge nothing in reply.

CONCERNING THE LOVE OF FRIENDSHIP.

[4777m.] In a dream, I saw a virgin in a room along with others, and with men, with whom, from love, there existed the desire of associating, which was perceived by the fact that they associated intimately, and had interior delight. The virgin was unwilling that I should be admitted, although she was among others, because she perceived that there was not such intercourse, familiarity and love of friendship in my composition; for persons of this description are annoying to them. Afterwards, however, when I became awake, or was roused from sleep, I spoke with her about familiarity of intercourse and the love of friendship. [I said] that she, in outward form, appears as honest, and worthy of approbation, but that, in inward form, she is not of such a description; that, on the contrary, in inward form, she possesses in herself either lasciviousness, or delight in idleness, or contempt of others; thus that there is not anything of friendship, still less of love, in the internal form. She was, in every respect, modest and prudent in speech and action; so that she appeared like an angelic virgin: she was, however, sent among her male and female

¹ Matt. v. 23, 24.

friends, and separated from others who might hear, and then the interior showed itself. She spoke contemptuously and also abusively of others, so far as the modesty which is in friendship was loosened; and she communicated with societies of adultery and whoredom. She was shown what sort of glory and splendour was theirs who entertain friendship for what is good, with whomsoever it may exist; and that, if she should come thither, she could not be tolerated, because she would make herself annoying to them.

CONCERNING LIGHT IN THE OTHER LIFE. LETTERS PRINTED WITH TYPE WERE SEEN.

[4778*m.*] It was shown in what light appear those things which are in the other life. I once saw, in a chamber, some persons doing something, and in such a light that the noonday light of the sun would not half equal it. It was also granted to see printed letters, which I read, and this, in such light, as our noonday would not furnish. I saw and read the least particulars of a letter, and this, in order that I might know in what light are the things which are in the other life; and also that they have written letters, and also, as it were, letters printed with type; and that, in the other life, they also know how to read. But I did not understand the language in which it was written. It was said, that, since this is so, the language in which it is written, which is from the variety of sound according to affections—thus a rational language—is a peculiar one; and that the most ancient language, to which the Hebrew approaches, was of such a character. If this should be true!

THOSE WHO BELONG TO THE PROVINCE OF THE EAR.

[4779*m.*] ((There was a spirit with me, who, while I treated of such things as related to Providence, inflowed very powerfully into my thought ([with the suggestion] as it were, that I might not receive a reply from the printer); and, as often as he did so, I was harassed with anxious thoughts about that matter. It was afterwards said to me, that the spirit who did this, [belonged] to the province of the external ear, and, in fact, to the portion of the ear where the fleshy [lobe] hangs beneath the cartilaginous part, or, rather, where the thick membranous cartilage is; and it was said that his disposition was such, that when, in the life of the body, he had prayed for anything and did not obtain it, he would be exceedingly angry,

and come into doubt about Providence. But, yet, when he was out of that state, he had still, obediently, practised piety. [Such persons] are, as the elders had insinuated, those who are in simple obedience.))

CONCERNING A CERTAIN EAST WIND.

[4780*m.*] There were societies compounded in an evil manner; and then came those whom I have previously called the east wind. They came, with a harsh noise, a little from above, at the right side. Something of the terror which they bear with them was communicated; but I became aware, from the lamentation of those who are in hell, and otherwise not timid, that a great terror prevailed; for they bewailed, and fled away, hiding wherever they were able. They appeared to me, as to what quality they were. They appeared like large heads of wolves, which gnashed with the teeth; and, wherever they came, they looked in, and turned [those there] into a certain luminous appearance, approaching to yellow, and that which was thus changed, they took in the mouth, and cast forth: it appeared as though they devoured it. Afterwards, I heard those who were thus changed and devoured, in other hells. Such a thing sometimes happens, when deceitful societies are compounded in an evil manner. The compounding of these was done by deceitful ones above the head.

CONCERNING VARIOUS HELLS.

[4781*m.*] There was a certain one, known to me in the life of the body (Sven Lagerberg). He possessed a powerful sphere of truth; protected in that sphere, he traversed many hells; and, meanwhile, spoke with me concerning them. I compared him to Æneas, who was let down into the localities of hell, and carried into the Elysian fields, and traversed them. Wherever he came, those there either fled, or were deprived of their powers of doing anything against him, or made lamentation. Everywhere, they were afraid. Such [a protection] does the man possess who is in truth. The hells to which he came, were in front, under the earth: and from thence he wandered forwards, to the right, and, afterwards, more towards the right, where the magical hells are. They were the hells of lascivious men and women, who were in mire and squalor. After this, more to the front, a little further on the right, were the hells of miscreants, who wished to plunder every-

body. Then, more towards the right still, were the hells of sorcerers, where, also, the farther [you go] the more grievous [the hells] are. He described how some lie in squalor, some in excrements, and some in places where are corpses; and that some appear like corpses, with little of life, but still they could speak. Some had so horrible a countenance, that they could never be described; and they were so numerous that they could not be numbered.

[4782*m.*] He next went to hells which were in front, under the earth, where were such as had been able to inspire affections, and as try, by inspiring affections, to seduce the simple good; which, it was shown, they frequently attempted. And he spoke to me from thence, as from the rest of the hells, saying that they appear there with a wan countenance, hideous like a corpse, and that they are in squalor. Those attempted to inspire affections, and also weeping, in him, and succeeded a little in doing so. They who are such, and think evil, are spiritual hypocrites.

[4783*m.*] He proceeded still farther to the front, and descended into a cavern. It was said that no one had been there before. In that place, are they who have been devoted to prayers, and who concealed, beneath their piety, cruelty against the neighbour. He said of these also, that they were like corpses: a cadaverous exhalation, too, was wafted thence to me. These are those who are of an exactly opposite character to the celestial [angels], and are genii. But those, about whom I have previously spoken, who are opposites to the spiritual [angels] are spirits. The former, namely, those who are opposites to the celestials, or such genii, also inflowed into the pulse.

[4784*m.*] He advanced farther still to the front, and somewhat deeper. He then came to utterly dark places, so that he could not know whither he was going; but he was still conducted by angels. He said, from thence, that it was entirely dark, and that the genii there flitted about like spectres, whom they were by no means able to see. It was stated that such were there as loved darkness, and as light could not flow into. They were genii among the hypocritical genii, just previously mentioned, and profaners.

[4785*m.*] When, at length, he had advanced, a little to the front, [in those dark places], there then appeared an obscure light, so that he was able to see a little; and then he came to the profaners of holiness, those, to wit, who in externals demeaned themselves holily for the sake of seducing, but, inwardly, thought profanely about holy things—in all of whom, holy and profane things were conjoined. These appeared to him like skeletons; and from thence was wafted a cadaverous exhalation. One had a little wheel-pulley about a cylinder; and he said that he would

cast it into the hearts of certain ones, and that, then, they no longer know anything, but sink down as dead, and that they [the profaners] then plunder them.

There were those there, also, who, from evil, say, for the following reason, that they are profane, and thence holy: for, if only they were able to [sincerely] avow their profanities, they would thus be freed from them. From these he went farther to the front, and then to those who are skilled in leading others into the despairing thought, namely, that no one can ever be saved, but that all become condemned like them. They also infused this despair with some, in order that I might know of what quality it was. They came into the anxiety of desperation.

[4786m.] On another day, he proceeded to others in the lower earth, somewhat higher up, where he came to a certain place there, where were enthusiastic spirits, who declared themselves to be the Holy Spirit; and being asked whence that was, they said, because they were made holy by baptism and the sacraments. Farther on, he came to others, who affirm that they have the keys of Peter, and that they fill Peter's place when he is absent: they open [what they call] a heaven, and let people in. And one opened it for him, and he was admitted. Silver and gold in immense abundance, was seen by him, in vision, with vessels and coffers, with which hollow places and closets were filled. They said that heaven is there; and they insisted that heaven itself consists in possessing and beholding such things. They added that they sometimes possess many things, and sometimes those things vanish away; and that this is so, because they then become blind, so that they are unable to see them, but that, when their eyes are opened, they see: and they actually had the delight of their life in beholding those things. They are simple. The reason they were of the description just given, was because they have seen the treasures of monasteries, and have taken up that delight thence, and have supposed the joys of heaven to consist in such things.

THE HELLS OF PROFANERS.

[4787m.] Round about, at a great distance, appeared a black mistiness, mixed, as it were, with a fiery or sanguineous appearance, dreadful to the sight of the good. In that gloom, are profaners, rejected to an exceedingly great distance. Thither was sent a profaner; and it was said that nothing exists there but gnashing and raging of one against another. It was said that these [hells] are round about, even to the remotest circumference.

THAT PRINCIPLES OF FALSITY AND DELIGHTS OF EVIL TAKE
AWAY INFLUX.

[4788*m.*] It was given me to know, by living experience, that principles of falsity and delights of evil, thus those things which are of the proprium, take away the influx from heaven and the Lord. I was held in spiritual delight, and there was influx out of heaven; and the affection and thought was varied according to the influx. But as soon as I was left to any delight from the proprium, then the thought clung to it, and thus excluded the influx. Care, and also anxiety, about future events, especially produces this result.

THOSE WHO RELATE TO THE STOMACH.

[4789*m.*] ((Many anxieties appear to have their seat in the stomach, and the influx of such [anxiety-producing] spirits is felt there, and sometimes the anxieties [appear] to be there, like those of avarice, which are numerous. Such anxieties, when the persons distress themselves because they have to part with their money, appear to dwell in that organ. There are also other anxieties, which, likewise, are plainly perceived in the stomach; some inwardly, some higher, and some lower, according to the difference between them. I often talked with the spirits who induced [the sensations], and who are in the province of the stomach. They correspond to indigestion, and hence to the sense of oppression. Moreover, the stomach corresponds to the desire of knowing for the sake of use, thus of digesting and appropriating those things which are tributary to use. Then is the stomach in its freedom, and expands freely, and the lungs operate freely upon it; hence, also, life is delightful. In the other case, it is restricted, nor is it able to attain to freedom. There were certain ones with me above the head, for some hours. I did not observe their presence from anything else than a certain anxious feeling, of which one becomes aware in the lower part of the stomach. Hence, it was evident that they had communication with such as infested the stomach, and those who had their province there. I spoke with the same; and I said that I wished they would retire, because they do not accord with the sphere of those spirits who are with me: for they are repugnant to it.

Then, also, there was conversation about spheres, [to the effect] that there are very many such spheres around men, and that they do not observe that there are; and that many, likewise,

produce their effect, like those effects are produced which arise from exhalations, and from repugnance at any one's presence, from joy and freedom, and very many other things; so that spheres operate with men also: but, because they deny all that they do not see and feel in the body, and ascribe anything that appears occult, to nature, and scarcely anyone [believes] that such a thing is from the spiritual world—owing to all this, they reflect little upon it; and they who do reflect, put it aside either as a recondite natural [phenomenon], or as nothing, because they do not understand it.))

CONCERNING WRITINGS IN THE OTHER LIFE.

[4790*m.*] Several times I have observed that they who are in the other [life], both read writings, and also write; and I wondered how this could be, as it was contrary to [our] ideas respecting their state. But, sometimes, there appeared before the eyes sheets written by hand, and also printed, as it were, with types; as, for instance, to-day, there was a writing, which, also, I read clearly; but I did not understand the words. They were in ancient styles, but in the language of some region in the world. I read it in the right order, but did not understand it. But there was an angel with me, and he understood the whole of it. It was said that there is such a style in the other life, formed according to their ideas, and that a perception is then given them for understanding those things. Numbers also were intermingled. They were not foreign characters, but the style was that of the letters of the Latin.

CONCERNING THE LORD SEEN IN A DREAM.

[4791*m.*] The Lord was seen by me, in a dream, with the face and form in which He had been when He was in the world. He was such that interiorly He was full, and, so, could have ruled the whole heaven within. There was a certain one at no great distance from Himself, on whom He gazed, and then raised the eyes slightly, and, thus, knew who and of what quality he was. And He often slept, as it were, with the eyes, when He was withdrawn into Himself. When, also, I awaked I saw Him obscurely; and it was stated that such had been His appearance. In a word, He was filled with heaven and with the Divine. In the night between the 18th and 19th November, 1751.

CONCERNING THE JEWS. CONCERNING THE MESSIAH AND
BETHLEHEM.

[4792*m.*]¹ When I wrote about Bethlehem, whence was the Messiah, Nos. 4593-4 [*A.C.*], [to the effect] that they knew previously that the Messiah would be born there, then the Jews perceived and thought about the Messiah, that the prophecies say this, and that now it is scarcely known where Bethlehem is, and that it cannot be believed that the Messiah, whom they expect, should be born there, for they expect him from somewhere else. Thus they knew not what they should believe.

CONCERNING THE HELLS.

4545. Sometimes evil spirits are let down into the hells and led about, and thence are shewn, as to their quality, to the angels. At first, they are led according to their cupidities [derived] from the natural life in the world. I saw this on two occasions: the two [spirits led about] were known by me, in the life of the body, and were then held in respect. Thence I was also instructed, what is the situation of the hells. The hells are under the earth,² beneath the left foot: in front of this foot are the adulterers; and the deeper you descend, the more wicked and abominable the adulterers are. Under the right foot are cruel adulterers. A little in front, are robbers and flagitious spirits; and the deeper you go the more flagitious they are. They dwell there in dusky and excrementitious caverns. This [region] extends for quite a considerable distance. Still more in front, for a great distance, are profane spirits, especially towards the right there, where there is a dark cloud in which they are enveloped.

4546. On the left, for a considerable distance also, are the profane antediluvians, in a dark cloud, something like a rock. No one can be let in there; for they are in so dire a persuasion as almost to slay those who approach. Several times it was granted me to observe how one there endeavours to kill another. This occurs with those who strive to get away. On the right, obliquely in front, are the crafty; yea, the deeper you go the more crafty they are; and still farther, obliquely in front, on

¹ What is generally known as the "Lesser Diary," ends here. It commences with the present volume.

² The earth here mentioned is not the natural earth, on which we live, but the earth of the spiritual world, which constitutes the lower part of the world of spirits—that is, the part of the world of spirits nearest to, and most closely associated with, hell.

the right, in an extensive region, are magicians; there, also, are the magicians of Egypt, and others of that time. In nearly a straight line to the left, and somewhat to the front, for a considerable distance, are those who have not feared death, and yet, at the same time, have feared neither God nor man—thus who have no religion, and hardly any external bonds of shame and modesty. On that side, closer to the feet, are similar characters, but more timid, by degrees.

4547. At the back, under the earth, are genii of every kind, concerning whom I hear nothing; and when any one is let in there, he does not see any one: but how they are distinguished, it is not granted to know. On the right, a little in front, are the brothels of the lascivious; and [there] are the voluptuous, who are in excrementitious [hells]. Under the *cauda*¹ are also excrementitious hells. There, the hells of the genii commence.

CONCERNING THOSE WHO LIVE WITHOUT USE [FOR AN OBJECT] AND CONCERNING THEIR HELL. DISEASES.

((4548. There are some who live not for any use, but for themselves; they have no regard for the public welfare, still less do they find any pleasure in the discharge of public offices; but they act under constraint, so that they may have the appearance [of so doing], and that they may be in office. Moreover, all their enjoyment is in company, in eating and drinking, and in being honoured. When they enter into the other life, they cannot be received into heaven, because heaven is a kingdom of uses, and every one receives enjoyment and happiness in proportion to the quantity and quality of the use which he acquired for himself during his life in the body. These are in a hell deep down under the buttocks, and correspond to obstructions of the cerebrum, along the union of the suture in the top of the cerebrum. I was obstructed for a whole night by them, and perceived what came thence; and I was as if I should die, unless liberated by the Lord. Of such a character are very many at this day. In a word, every one receives joy and happiness in the other life according to use, its quality and quantity; for the kingdom of the Lord is a kingdom of uses, since neither heaven nor the angels can inflow into those who are averse to all use in behalf of civil society, the country, the Church and the Lord. Since, in civil affairs and the commonwealth, no one is tolerated unless he perform some use, must not this be much more the case in the Lord's kingdom?))

¹ The allusion seems to be to the bunch of nerve-roots called the *cauda equina*, which is situated at the extremity of the spinal column.

THAT FROM THE LORD IS NOTHING BUT GOOD.

4549. Certain spirits infused [the notion] that the Lord does evil to the evil, because when the evil are excited, as it were from Providence, to the commission of evil, they are punished, as has many times been observed. But I replied to them, that this only occurs for the reason that they stand in an opposite state and situation to those in heaven to whom the Lord does good; for the hells are antagonistic to the societies in heaven, and when the Lord does good to the latter, grants them better states and places them in a happier situation, then those who are antagonistic to them are tormented and aroused, because this to them is pain, although they do not know it; and, so, when the Lord does good, they who will evil are punished. This also it was granted to tell them, for I spoke with them: they were those who were on the right hand in hell, whom I affirm to be of the Jesuits, who are crafty, and also magical, and more subtle than others.

CONCERNING A BLASPHEMER OF THE WORD AND RELIGION,
PERHAPS WOLF.

4550. A certain one appeared at the left, and there was silence; then he spoke, and it was perceived he was like Wolf.¹ After that, he was nearer, and then was diffused from him round about, a sphere, as if he were the God of the universe, which sphere lasted quite a long time. Meantime, he said to certain spirits that he had been the greatest in the earth, and no one so learned as he; but of this they could not be persuaded. He was told that such things as he had been learned in, were only means to wisdom, wherein there is no wisdom unless they be applied; and that to him they had been a means of insanity and of extinguishing with himself truths. Concerning these there was also discourse with him. He approached nearer but lower down, after which that sphere ceased (for then were granted him other spirits). He then wished to know about everything in the other life, and also the arcana of the internal sense of the Word; and this, apparently, from an

¹ The Wolf here spoken of cannot well be Christian Wolf, the mathematician and Leibnitzian philosopher, mentioned in *T.C.R.* 696, since he did not die till 1754 (see Dr. Tafel's "Documents," vol. i., p. 617), and the present article is dated 11th January, 1752. This Wolf must be Johan Christoph Wolf, Pastor-in-chief of St. Catharine's Church, Hamburg, on whom Swedenborg called, in Hamburg, on the 2nd of August 1736 (see Dr. Tafel's "Documents," vol. ii., p. 82), and who died in 1739, ("Documents," vol. i., p. 690), consequently, thirteen years prior to the date of this article.

inclination in their favour. He also learned some things; but, as soon as he repaired to his own spirits, that is, to the life of his own principles, he ridiculed them. It was said to him that he only wished to know these things for the purpose of making himself great, and of getting gain. It was also shown how the case is with this matter, that, namely, such as he, in the world, appear to be under the influence of zeal, which zeal, however, is spurious, etc.—1752, January 11.

CONCERNING A COUNCIL WHEN A DISTINCTION WAS MADE BETWEEN
THE DIVINE AND THE HUMAN NATURE OF THE LORD.

4551. It was granted to speak with those who were in a council, wherein it was concluded that a distinction should be made between the Lord's Divine and human nature. They were on the left, in front, at a distance. They said that those who had the greatest influence in that council, were together in a dark chamber, and made that decision principally for the reason, that otherwise, if they had acknowledged the Lord as one with the Father, as He said He was, the papal throne would not subsist and that the pope could not have been His vicar in the earth; for schisms existed at that time, whereby the papal power must have slipped away and been dissipated—therefore, for that reason, they assembled, that they might distinguish between the Divine and the human of the Lord; and to corroborate their distinction they sought out confirmations from the Word, and so persuaded the rest. They said that they knew otherwise from Scripture, but that they could not accept it for that reason; and they said, moreover, that, in their hearts, they did not believe in the Lord, but that they did not dare to publish this, as, in case they did, they would be driven out or slain. That they could thus rule in heaven and earth, they took from the Word, in that to the Lord is given all power in heaven and earth: and thus they could rule over souls. And since, in addition to this, [they desired to rule] over their remaining possessions also, it was said that they were not content therewith, but also wished to possess everything on earth. It was replied that they would thus have complete power.

THAT EVIL SOCIETIES COHERE, AND ADJOIN TO THEMSELVES STUPID
AND SIMPLE SPIRITS.

4552. There were some of the more evil sort of sirens who approached, when I wrote, because they could thus attract my pleasure to themselves, and deprive me of it. As often as

they came, they also brought along stupid spirits, who, in the world, were learned, and hence of a haughty disposition. These were interposed, and as often as they came, they brought simple upright spirits, whose faith in them was such that they believed whatever they said, as if they had been oracles. The sirens appeared in front, on the right hand, beneath; the learned-stupid spirits to the right on the level of the head, and the simple near by; and it was observed, that, as often as the sirens came, the others came also, and arranged themselves thus in order before me, and superinduced darkness upon me, so that I could scarcely know how to write anything, nor to think, save confusedly. This was very often said to the stupid ones; but they took no notice, for the sirens infused into them [the belief] that they were learned, that they were sent hither to rule, and many such [notions]. Hence it was evident, that there was a league of societies, extending from the evil to the simple upright; but still those who are upright, after being long harassed by such, are released, or liberated, from that league, and come amongst the upright.

CONCERNING THE HELL UNDER THE HEEL OF THE FOOT.

4553. Deep under the heel is a hell. Between the foot and that hell, there appears as it were a vacuum, so that they appear at once as in the depths. These are the most wicked. They explore the mind secretly, so that no one may know it, and plot with others in order to destroy; and this in various modes. Quite often have I observed and seen them. They stealthily pour out venom on those who are above, and breathe in evils and incite to their commission. So wicked are they, and so interior their wickedness, that scarcely any are more so. There appear there, as it were, Jesuits, sometimes in mantles, and sometimes in another guise. They are often chastised; and then they are let down deeper, and shrouded in a cloud like a rock. Those are there who are inwardly wicked; especially of that sort who are called Jesuits—who are of such a character. Others are on the right, in front, near by, above the magicians, and also below. Those who are under the heel can induce weeping; they also, whenever they wished, forced tears out of my eyes: moreover, they can strike something of fear, and this from their custom of obtaining wealth for their monasteries, from the sick and others they were with; for, then, their artifice was to compel them to weep so as to move them to pity, and to impress the fear of purgatory. There were also observed, mid-

way under the heel, some who appeared to sit there, as in a chamber, and consult together. They also are wicked, but not in so great a degree.

CONCERNING A GREAT CITY.

4554. In a dream I was conducted about, and came to a certain little city, where were wooden houses; and, inasmuch as it seemed to me that I had wandered from the house where I was, a boy was appointed who led me to a great city, where I seemed to stop, and was led along by the boy, through a region continuously inhabited; and this for a long while. In this journey I saw many people and the buildings which they had there; and at length I came to a city, which, seen without, was vast; in front, also, it was situated upon hills and mountains, and, on the side, was so great that it could not be described. Then I awaked, and it was said that, in such cities, [spirits] are together and cohabit; and that more marvellous sights may there be seen than can in any way be described.

4556.¹ There were afterwards with me, when I was in the city in a wakeful state, some evil spirits; but they saw nothing else but monsters and serpents; so that evil spirits, in a city where the good are, are unable to see them; but, instead of them, [they see] things of such a kind as they [the evil] are, because there the light of heaven is.

4557. Therefore, those who come thither, and are not in heavenly light, or in external sight from the light of heaven, that is, in the good of charity and in love to the Lord, can see nothing there; those who are a little in that light see obscurely; they who are not in it at all see nothing, or even monsters instead of those things [that are there].

HYPOCRITES WHO HURT THE FLESH OF THE GUMS OF THE TEETH.

4558. Pain seized upon the flesh of the gums of the left side, so that they became swollen. I thence perceived that hypocrites were present, and it was discovered that it was Dideron, who was such a hypocrite, that, while he spoke in a courteous and friendly manner with others, he yet mocked them in his heart. Thence, also, he could be in the company of the good for some time. Moreover, he was such that his delight was to produce sorrow and pain in others, and this continually.

¹ No. 4555 is omitted from the Latin. Nothing more is involved than an error in numbering.

4559. I also perceived a pressure and pain, on the head, in the skull, just above the part those teeth were below. This also was from thence; for hypocrites inflict pain on the very bones of the skull.

CONCERNING THE EVIL WHO HAVE PLACED MERIT IN WORKS.

4560. Deep under those who cut wood, of whom [I have spoken] before, in a certain hell, are those who have placed merit in works. I thought about Bezaleel, who made those things which belonged to the ark. A certain one was let out thence: I spoke with him. He said that he had done many good things, and obtains nothing in the other life, but that he is in hell among similar [spirits], where he suffers harsh things; and I perceived in each particular of his thought, that if he only, to some extent, thought well, or spoke well, and still more if he did well, he wished to be rewarded. So that [a regard for] recompense was in each particular. It was granted to ask him what reward he wished, seeing that he was of such a character: he said that he wished to be in heaven, and there preside over others. It was granted to tell him that he could not be among the good, because he would thus inspire them, from himself, with a similar characteristic to his own, and so do evil to those who thought nothing of such a kind; for they [the good] know that nothing is from merit, but everything from grace and mercy: thus he would injure them: and, besides, he would never be content; his constant thought would be that he wished to be rewarded, and that whatever he might obtain would not correspond with his merit; thus he would aspire to lordship over all, and wish to be God—even above God. Wherefore, it cannot happen otherwise than that he is among such as were in a similar insane affection. He insisted that he had done many good works; but he was told that it was for his own sake, and that he had his reward during the life of the body, in that he was then placed over others, and exercised dominion over others, and so had his delight; and that he had never thought about another life. And, furthermore, it was granted to say that certain simple ones believe something similar from the Word because it is there said that their reward is in the other life, and that very many of them are in heaven: this, however, is because they are such that they are contented with few things in the Lord, and neither aspire to higher things, nor to dominion; but that it is otherwise with those who are not contented with a few things, and who wish to rule over others: they are never contented; which is the reason they are kept so remote from heaven. These can never have charity towards the

neighbour, and wish as well to him as to themselves, still less so delight therein as to benefit others rather than themselves—which all the angels do.

CONCERNING THOSE WHO ARE IN NATURAL GOOD AND IN NO SPIRITUAL GOOD.

4561. There was a certain one whom I supposed to be a good Christian, because he was in natural good. He likewise performed his work diligently, and was also accomplished, and at the same time exceedingly ingenious, in his craft; but I observed that if he had been able [to determine the matter], he would not be such a one. Thence I was led into the thought that his good was from no internal obligation, but only from nature and external pleasure. The quality of such people in the other life was also told and shown to me, that, [namely], they are in the greatest pollution and uncleanness, and are expressly kept away from the good; for they have done good from no religious motive, thus from no internal bond, still less from any conscience. Wherefore, in the other life, they are seduced by the evil, and adhere to them; for the evil obtain ascendancy over them, and, through them, catch the simple good, and acquire to themselves a sphere, so that they may exercise rule. The evil direct that sphere to themselves by every artifice of domineering, and those [in natural good] are the ones to whom they apply themselves, and thus work many evils. The good, however, employ no craft, but simply say that it is not good; and they do not add artifice or inspire desires and pleasures, like the evil: and, because those [first-mentioned] have no internal bond, therefore the good which flows in, flows through, and, in the ultimate, is taken possession of by the evil. Hence arise pollutions. They are, also, withheld from the company of the good, because an external sphere of apparent good, inspired by the evil, operates.

CONCERNING FORTUNE. INFLUX.

((4562. Very often have I spoken with spirits and angels concerning fortune, which, in the world, appears as if accidental, because [men] do not know whence it is, and because everything of fortune appears as if accidental; because, moreover, man attributes it to himself and his own prudence—to, which, also, he bends it—and attributes nothing to the Divine. Very often there had happened to me such an experience as appears as if it were of fortune—as, for instance, trifling misfortunes—and it was

afterwards shown, by angels, that they happened because spirits of such a kind [as bring about misfortune] were present; and also because their sphere prevailed against the sphere which was from heaven, thus from the Divine. It was shown to the life. Moreover, evil spirits, by means of their arts, acquired a sphere; and, when they had accomplished this, misfortunes arose, just like accidents or mishaps. Thence, also, it was perceived, that all things, and the least parts of all things, are directed by Divine Providence, even as to the slightest step and slightest nod; and that when such a state prevails as is contrary to the influx from the Divine, misfortune happens. But [real] misfortune is such as concerns man's eternal happiness and felicity, and not that which concerns such things as are in the world; for these appear to man as happy when yet they are hurtful. That fortunate and fortuitous things are thence, and that there is no accident [strictly so-called], I was instructed by many experiences, which I cannot here adduce.))

CONCERNING THE HELL OF ADULTERERS.

((4563. The hell of adulterers is under the buttocks. Those there are in excrements. They continually endeavour to roll themselves out thence; for they desire more than others to come into the world, because they have also been such as loved mundane and corporeal things above everything else. In a certain night, while awake, there appeared there an egurgitation and rising up, as occurs with ashes under which are live coals and firebrands. A mass of them threw themselves forth with smoke. I wondered what it could signify. And also it struck a warm sensation to the *cauda*¹ and back part of the loins. It was said that that hell is in the continual endeavour to thus project itself.))

CONCERNING THOSE WHO DO NOTHING FROM THEMSELVES BUT [ONLY] FROM OTHERS.

4564. There was a certain one, known to me in the life of the body (Silfwerström), with whom, also, I spoke on the day when his body was buried. He saw, through my eyes, the bier and coffin; he beheld the funeral obsequies, and those there; he saw his wife and relatives. When, also, he first came into the other life, it was supposed that he was upright, as [is supposed] with all, in the beginning, when they come thither. He was

¹ See foot-note to 4547, above.

surprised that he was immediately like spirits who have been long in the other life : for, indeed, he supposed that he knew quite as much as I did. But when he noticed evil ones, whom he had known in the life of the body, in a special hell, he betook himself thither, and delighted in their company, and thought altogether like them—thus their evils and knaveries. I then spoke with angels concerning such, [saying] that they are of such a character that they may be applied both to the evil and the good, and may be held by the former and the latter in a similar thought, and this because, in the life of the body, they had thought nothing steadfastly, but weighed both sides, and inclined to the side of popular opinion and authority, and where lay the prospect of gain and hope of honour. It was also said that they cannot be among the good, because, as soon as they are tempted, or anything inflows from the evil, they are then separated from the good, and betake themselves to the quarters of the evil—and this the more readily because the evil know manifold arts for enticing others to evils and falses, which the good do not trouble about.

CONCERNING THE WORD.

4565. A certain society was heard where they talked to one another, saying that there had been some conversation about the Word, and it was said that there is nothing Divine therein. They also opened a copy of the Bible, and, no matter where they then read, they found nothing else, as they said, than what was merely terrestrial, and nowhere anything Divine. Wherefore, they embraced the opinion that the Word is not Divine, but [only] received and regarded as holy. But a certain one of them, whom also I heard speaking, had then replied that it is indispensable that the Divine should be therein, and that there [should be], inwardly in the sense something which is not known. He had also extracted some things from the prophetic writings, and said there was concealed there what does not appear to man, for the reason that there must be some wholly Divine Word on earth, because man is born in order that he may come into another life. He said, afterwards, that many things had been opened to him which are in the interiors of the Word, and that the others apprehended nothing of them.

CONCERNING HELL.

4566. Several times, during sleep, I was conducted through various places in hell, and then into out of the way places, from

which I longed [to get] into the highway: but then, everywhere, I came across spirits who were robbers—and this in immense abundance—who cherished no other purpose than to plunder and kill. Several times was I thus [led about] for several hours; and I afterwards observed to the angels, that, at this day, the hells are very full of such characters; for, inwardly, they desire nothing else than to plunder and kill.

CONCERNING FORTUNE. INFLUX.

((4567. Once upon a time, I played a game of chance with a certain person; and then the spirits around me thought concerning chance or accidental circumstances; and they said that good-luck was represented to them by a bright cloud, and ill-luck by a black one; they said, also, that they had, at that time, a perception that he with whom was the blackish cloud could by no means win the game, but he with whom was the bright cloud—which also happened. They asserted this, and apprehended whence came accidental circumstances, to wit, that [they are] from the Providence of the Lord and His influx into the ultimates of order, where it thus appears; and that such a thing could by no means exist, unless the Providence of the Lord were in the minutest particulars of all things.)))

CONCERNING THE SPEECH OF ANGELIC SPIRITS.

4567½. Several times, in sleep, there appeared to me representatives accompanied by perception, and this for a long time; and, at the time, I plainly understood what I was thinking and speaking. But, as soon as I had waked, I could not recall what it was, because it appeared imperceptible and inexpressible, as, also, to the sense of the body and thence to perception, for the most part, it was. During this night, there appeared to me, in like manner, as it were a certain something approaching to the form of an arm, then to that of a thick stick, and this for a long time; and I then continually reflected, from various points of view, concerning absolute power in kingdoms; and, afterwards, the arm, or that stick, was more densely fibrated and compacted, and I then considered that this was not an orderly state of things, and consequently, that power ought not to be absolute, but limited by laws. From this it was apparent, that the representatives of power were in the place of a foundation, whereupon was supported a perceptive thought for these things—concerning which I

then [reflected]: and so in other matters. It was also perceived that there is such a language with man, as to interior thought—whereof he is ignorant—and that he comes into it after the life of the body, and that innumerable things can be expressed and comprehended thereby, which can in no way be expressed by the speech of the body.

CONCERNING THE LIFE AFTER DEATH: THAT MAN APPEARS TO
HIMSELF TO LIVE IN THE WORLD.

4568. I was in discussion with some within the church, concerning the life of man after death. They said that the man who dies is not awakened into life till the day of the last judgment; and that, then, he rises again with the body also. But I, as often, replied to them that the day of the last judgment to anyone is immediately when he dies, and that, then, he comes into another life, and, there, plainly appears to himself in a body just as in the world; but that, there, his body is not visible to the eyes of the body in the world, just as the body in the world is not visible to the eyes of that body there. But they of the Church here in the world, wholly denied this, and also scoffed at it, being unaware that I knew this from experience itself. They said they believed that resurrection is only granted when one is at the same time in the body; and that the soul has a body they were utterly unwilling to know at all, not even that the soul has any form, still less that the soul is a spirit in human form after the life of the body. From this, I clearly saw that they had no idea at all concerning the soul, that it is anything, nor concerning the spirit, nor concerning the internal man, and that, to them, it appeared wholly paradoxical, yea, impossible, that man, in the other life—like the angels and spirits, who appeared to many, concerning whom [we read] in the Word—appears in the human form. Hence, I was also able to infer that few within the Church believe in a resurrection. I have also often spoken about this matter with spirits, and they marvelled that the man of the Church is at this day of such a character, and especially that they wholly reject the truth that man appears like a man in the other life; and similarly all spirits and angels to each other; and that they mutually see each other much more clearly than in the world; mutually hear each other, converse together, yea, touch each other; so that they are in a body, and also in a world, but in another, which is not visible to the eyes of men living in the earthly body, just as the world of men [is invisible] to the eyes of spirits and angels.

CONCERNING FREEDOM.

4569. In order that I might know that man's life consists in freedom, because freedom is of affection, I was once on a time brought into coercion, to wit, into such a state that I could not act from freedom, but [only] from coercion. This was insinuated in the thought. Then the angels said that I have no life; for they are able to see the quantity and quality of the life that is with man. Hence it was plain to me, that life consists in freedom, and, that, in proportion to the deficiency of life is the amount of coercion, consequently, that man cannot receive the new life, that is, be regenerated, except in freedom—in order, that is, that it [the new life] may be of his own affection, and of an affection akin to that, which is not possible unless the evils which constitute an opposite freedom are removed.

LICE WHICH FREQUENT BUILDINGS.

4570. There are some who have been theologians, and have believed that religion is nothing but a political power in the world, which they devoted themselves to, on the supposition that when they died they would die altogether; and also that theological matters in the world are of use to such as they were, for persuading, and, likewise, for ruling over, others.

CONCERNING DISEASES: CONCERNING THOSE WHO INDUCE FEVERS
AND THE LIKE.

4571. (((It was shewn me, by living experience, that there are mediate spirits, who are in the deep, directly beneath the spinal marrow, [and that] when there is granted them the means of ascending, or communicating their sphere—thus when that hell is opened somewhat—they infuse a feverish heat. This was shewn me by living experience for an entire day. I was as it were feverish, in such a heat; and it was then given me to know that it was infused from a lower [region], and from those who are there. That heat is purely corporeal, yet from a vital origin; but it is separated from the interior vital heat—and it was given me to know, that, with men who are in fevers, such spirits are present; for the sick man summons those who infuse heat. Such [spirits] rush where their sphere is. Nothing is effected with man except by means of spirits. Thence is his life; therefore, whatever is suited and unsuited to his life. As soon

as such [spirits] are driven away the fever ceases; but all and every one of the things happen according to order, and all things proceed according thereto; therefore several fevers have also stated alternations, for all things must be arranged within those periods, so that the man may be able to remain in safety. And if, as before [said], it is expedient for him, he dies of these things. Medical means are likewise mediate causes, which the Lord disposes from Providence. That a man becomes restored from the Providence of God man knows, for he so says; and some acknowledge it by attributing their restoration to God, and by giving thanks on account of it.))

4572. (((There are also spirits, not far from thence, who infuse cold, and, thereby, paroxysms of cold fever:))) ((which it was also given me to know by living and sensible experience. In that region are the most malicious, the most skilful of all in the art of destroying others and the human race:)) (they study nothing else; they continually seek after new things of such a character whereby they can injure: and they put them into act amongst themselves, so that they may know—for they can induce infirmities; they can [effect] such things as disturb the mind, and deprive man of his external vitality:) hence he is as if inclined to fall, just as in sickness, when he begins to come near [them], etc. In a word, they are most malicious. They separate interiors and exteriors, in various modes, and fill up the exteriors with offensive things, injurious to man: hence, when interiors fall into [exteriors] of such a kind, they are turned into shocking and deplorable things; for, if the recipient forms are perverted, whatever falls therein is perverted also. In such a manner, also, are interiors disunited from exteriors; and, when this is done, man is no longer of a sound mind—as, also, is the case in fevers. [Their] operation is principally into the stomach, and also into the biles, both of the pancreas and the liver; and, from thence, arise such effects [as have been described] and also vomitings, whereto they excite an endeavour. They are indescribably obstinate; they never desist unless they are driven away. ((There are in hell very hot places, which it was also granted me to feel, for the sake of knowing [where are] such as induce fevers. They know almost everything; and from those places they throw forth that impure and merely corporeal heat, separate from vitality; for, in the other life, [evil spirits] know how to transfer such things skilfully, and they likewise know by what shifts they can determine them into the body. Such [spirits] are of the most pernicious character, so obstinate as never to desist unless driven away by the Lord; and when they are driven away, immediately the febrile heat ceases. Wherefore, they also speak truly who have been sick,

when they ascribe their recovery of health to God, and give thanks to Him; although very many do this only from a custom derived from infancy, and, when left to themselves, ascribe it to nature.))

CONCERNING THE HELLS OF THE SIRENS.

4573. Of what nature sirens are has been described several times already. They are exceedingly malicious, and have acquired, in the world, the art of simulating goods, as though [they were] angels; wherefore, in externals, they emit from themselves affections of good, and thence insinuate themselves among simple spirits, who are related to the exteriors of man's thoughts, or his natural things. Thus, they keep themselves in the world of spirits, and can with difficulty be driven out thence; for such things elevate evil spirits from hell for quite a long time, and they thereby enter into men's thoughts, and wholly lead them, so that, because they are internal, they are the worst of those who beset [man], and men cannot at all be defended from them, save by the Lord. They act most persistently, and do not fear anything; they rely on their arts; they also know how to insinuate themselves by labyrinthine gyres, from whence they speak, sometimes in such a manner, that they are heard elsewhere than where they are,¹ and so are sought after in vain. This was given me to know from many living experiences. They belong to two genera. Some have for an end to rule over man, and every society whatever to which they can come, by thus besieging and leading the thoughts. These are the most harassing kind. The other genus is similar, but has not such a frenzy for ruling: they take away all freedom from those who wish to think well, and grant freedom [to those] who will wickedly; for these are the ones who exercise thought there. They are most obscene; they are sorceresses; they are against everything good and true. Whence such a crew comes has been already said. Their hells were in front, at a distance towards the left: they who wish to rule are somewhat to the right there, in different caverns. But I saw that their hells were changed, and transferred to the back on the left, very deep down, from whence they can by no means burst forth any more, and infest spirits and men. They are there under a dense cloud, through which their artifices cannot penetrate. They entered there in crowds of fifty and a hundred each, more or less. This continued for many hours. On the upper side, the hell there is like a maw with gullets which are extendible. As soon as they arrived, it [the hell] stretched

¹ This description will suggest to the reader the trick called Ventriloquism.

the maw by bending and forming it in labyrinths, whereinto they let themselves go, and it ingulfed them, and thus thrust them deep under the disreputable earth there, from whence they are unable to come forth. This appeared to me on the 5th and 6th of August, 1752. They likewise form, as it were, serpentine coils, wherein they place themselves; and then they cannot be removed by others, except by means of similar coils. Such is the case in the other life.

CONCERNING THE HELLS OF THOSE WHO ARE EVIL WITHIN AND
GOOD WITHOUT. THE TONGUE.

4574. There are those, who, in the world, appeared externally good, gentle and obliging; but their delight, which they concealed within, was that they might injure the neighbour in every possible manner. Such are not distinguished from others—as, for example, (Losche . . .).¹ Such, in the other life, also hold themselves on high a long time, on account of their being externally gentle and good. [They do] this with the simple, who do not go very deeply [into things]; for, thus, they raise themselves up through a way to the right, where are such as have been similar; and they especially desire that such may injure each other. They sit there, to the right, at a side place, and there delight in such things. Such spirits are sent to the hell in that region. They are swallowed up by the thousand. Some are precipitated thither, and this through many vicissitudes: others for ever following. They are malignant genii. Those who are raised up by these, are of such a character, also. While they think those things which are of faith—for they have thought and believed in something of the kind—they compel others, into whom they are operating, to put the tongue between the teeth, in order that they may bite it, and so cut it off. Very many times, it was granted me to experience [this] attempt of his, and of such like ones, so that I might know of what quality they are. [They are such] as [would have] rejoiced, if they could [thus] have effected it, that they had destroyed me utterly; for, without a tongue, I should be deprived of the faculty of eating, and also of speaking, thus, of associating with men. Hence it is, that their greatest desire is the desire of such things; hence, also, their delight is augmented according to the magnitude of the injury [they are able to inflict]. I have now seen, for two days, many thousands thus swallowed down into their new hell.

¹ This is as the name appears in the Latin Edition, the Editor of which was unable to decipher the manuscript in this place, to his satisfaction. Dr. Achatius Kahl, however, in his *Narratiunculae*, conjectures that it may be meant for Anders Löschern von Hertfeldt, an officer, of German descent, who lived in Sweden in the seventeenth century.

CONCERNING A VISION OF A HOUSE AND SPIRITS THERE; ALSO
OF A CITY AND BUILDINGS.

4575. When I was in bed and asleep, I was let by the Lord into a state of vision wherein I had not been before. I was in a wakeful vision; for I was continually thinking that, although in the body in the world, I was in the other life among spirits; so that what I then saw, my spirit beheld, as it were separate from the body. I saw, at that time, a great building of stone, in which circular stairs, in the midst, led upward; and there were chambers all round about. I arrived at the top of that building, and I saw several of those who were there, to whom I said that I wished to see the apartments of the building, if any one would go with me. Then a boy was assigned me to show them to me. He led me into various apartments, where were men, and from one room to another. In each something particular was seen, as to utensils and decorations, and in each I spoke with those there, and saw their faces in open day; I also heard their voice like a man's in the world, and all the time as if awake, thinking that I was among spirits: so that I saw them just as they see themselves. They all had clear complexions, and a distinct utterance. I was received everywhere, nor did they inquire who I was. Hence it was plain to me, what kinds of spirits dwell with each other in the other life, and that they associate just as in the world, and that there are much more marvellous things, there, than in the world. I told them that they were spirits, and that I was in the world; but to this they answered nothing.

4576. After that, I departed thence, and roamed through the streets of the city—not in a dream, but in spirit amongst spirits—and there I saw many houses, into one of which I entered, and spoke with two persons, and so returned into the world.

4577. Those spirits were of those of a middling quality, such as were not in the lust of injuring others, nor of ruling over others. But where the angels are, are the most magnificent palaces, such as cannot be described, and such as the best architect would never believe possible to be produced. They are resplendent with precious wood and stones; and [the angels] live in the most splendid auras, whereof [I have spoken] already.

4578. Afterwards, when I was in the body, I spoke with them concerning the fact that they are like men upon earth. They said that they hardly know otherwise [than that they are men upon earth].

HELL. CONCERNING SUCH AS, IN EXTERNAL FORM, SOUND OF SPEECH AND EXTERNAL GESTURE, APPEAR, AS IT WERE, JUST AND SERIOUS, AND SO [ARE] IN AUTHORITY, MANY OF WHOM ARE IN HONOURABLE OFFICE, AND YET ARE THE MOST MALICIOUS.

4579. In the other life are some such as have been already described, having similarly sounding voices, so that, from the sound of the speech, and from the external sphere, they appear altogether good, and their sphere is powerful among the simple good. Hence, they are able to be for a time in the world of spirits; but yet they are lovers of self, and only benefit those who act in the same manner as they do, promote their honour and gain, and adhere to them: those, however, who do not do so, they injure in every manner whatsoever, and feel nothing to be more sweet than their distresses and torments. They most obstinately persist in these practices. Such ones hate everybody in the other [life] except the evil, particularly those who at the same time torture others. So obstinately do they continue to torture others, and such delight do they find in it, that it is incredible; nor would they desist to eternity. At length, I saw that such spirits are thrust down into a hell, on the left hand side there, at a distance, and are there let down very deep, some of them exceedingly deep: yet, in order that they may not farther indulge the hope of emerging thence, they are in a very dense cloud there.

CONCERNING THE HELLS OF [THOSE OF] THE MALE SEX WHO ARE LIKE THE SIRENS, WHO ARE OF THE FEMALE.

4580. There are some of the male sex, who talk sincerely and as it were truly, and have also acquired from practice and disposition the ability to appear so, and are also believed to be of such a character, and quite persuade others that they are such; when yet they enter into the affections of others, and inveigle them according to opportunity, and, when their reputation is not endangered, [they seduce] others to such things, and plunder others of their belongings, in a deceitful and cunning manner. They know different ways of doing this. They are interiorly the most malicious, having no other end than to rule and cheat. Such, in the other life, sound as if sincere and true, and are so believed to be by the simple. They are wholly pernicious, not unlike the sirens; they suppose that they [can] never be thrust down into hell: they trusted in their art. There is a great number of such, and their hell was changed. It is near the hell of the sirens, but nearer, at a less distance

[from me], and nearer to the side, to wit, backwards. When they were cast thither, it appeared as if all were successively heaped together into one ball, and then rolled down into their hell. There, a nebulotus [cloud] receives them. Hence, communication with the world of spirits is taken away from them. They there practise such things upon one another, because they cannot do so upon others; and they torment each other, and this by turn and turn about, and at oft-repeated intervals, even till their malice is subdued, which only happens after many ages.

CONCERNING THE HELLS OF THOSE WHO BRING HELP TO
THE SIRENS.

4581. It was not, at first, known to me that there was a hell from which were sent forth those who bore aid to the sirens, and favoured them, and also disclosed many things. It was now revealed to me: it is quite at the back, at a great distance. As soon as the sirens arrived from afar, then was one immediately let out, from that hell, high above, and he communicated with the sirens. They who were in that hell were also successively cast into another hell, also behind the back, [but] nearer the back. They were swallowed up as soon as they reached thither; and those who were in the latter hell were also swallowed up. This still continues. They are genii.

CONCERNING THE HELL OF THOSE WHO, FROM INMOST DECEIT, WISH
AND LABOUR TO INFLICT HARM ON MAN, IN SUCH A MANNER
THAT, EXTERIORLY, THEY APPEAR HONEST AND SINCERE AND
FRIENDLY.

4582. There are some of such a character that, in intercourse, they appear friendly and sincere, but still their delight is to inflict harm, not only on friends, but also on neighbours and other acquaintances. They study this; they secretly contrive it; and they take precautions, that not anything about it should become known. One of them (the brewer who lived opposite my house) appeared quite high above. He also induced an attempt to bite the tongue. The hell of such, or the like, is on the left side, a little distance backward. They themselves did not dare to do such things; but it was their delight to assist that one who was above, so that he might contrive them. I saw that there appeared as it were a ladder, whereby he might ascend; and the bystanders assisted that one above, with their arts. They then posted themselves in a place near their hell,

and, by their presence there, kept him on high ; but the mouth of [another] hell was opened, and into it were successively cast all who came to that place : so that their hell is changed also. They are genii. So much delight attaches to doing evil, that, even though they see before themselves the mouth of another hell, and know that they can never emerge thence, yet, nevertheless, the delight of evil so carries them along, that they do not refrain ; for the delight of doing evil is their life. Similar is the case with certain other hells.

CONCERNING A MOST MALICIOUS ONE, WHO WAS DECEITFUL UNDER [A
GUISE OF] INNOCENCE. HIS HELL.

4583. Once on a time, most filthy things were poured forth, and very powerfully, so that the sphere was filled with such things. The spirits around me did not know whence they came ; but it was revealed that it was from one of such as seem to themselves to ascend by ladders, at the back ; for he was suddenly drawn by a great veil behind, and appeared beneath, looking just like an infant, by which was signified, that it was innocence he put on in order to produce such abominations. He was then immediately raised up aloft, and shown to the angels, as to what quality of devil he was, and of what quality he had been in the life of the body ; and he was then rejected to the back, as far off as the hells there extend themselves, so that he might be removed from the view of heaven to the remotest hell there.

CONCERNING THE HELLS.

4584. When any one from the hells appears, it is at once known from which one they are. Those from different hells appear distinct. Some appear with a dreadful face, some black, and some like monsters of various kinds ; in a word, the forms are innumerable ; and, what is wonderful, all in hell, how many soever they may be, when viewed in the ordinary light of heaven, appear like each other, and also speak alike, so that you would believe them to be one and the same person, when yet they are innumerable, as I proved with the two kinds of sirens, —every one speaks and acts like the others ; and I saw that there were thousands upon thousands, every one of whom was like the others.

CONCERNING DISEASES.

4585. (All the infernals induce diseases, but with a difference according to the part to which they are attached, so that they

may act from the opposite, to wit, in opposition to those in heaven, to whom the parts of the body correspond—for there are opposites to every society in heaven; for, as angels or angelic societies preserve in connection and soundness all things in man, so infernals, from the opposite [side], divide them. But it is only permitted them to inflow into the cupidities and falsities pertaining to man—not into man's organs. Only when man falls into disease, then they inflow also into those [organs] in man where the disease is; for nothing ever exists with man, save by a cause from the spiritual world. Man supposes that such things exist in him, and that there is nothing outside him that acts; when, yet, every natural has its cause from a spiritual, otherwise it would be without a cause; but, still, this does not interfere with the fact that they can be, and also ought to be, cured, or made sound, by natural means. The Lord's providence then concurs with such means: and thus, also, man is kept the longer away from faith concerning a providence in the minutest particulars; for, if he should believe this, and afterwards deny it, he would profane a sacred truth, which is itself a most dreadful hell.

4586. That such things derive their cause from the spiritual world, it was given me to know through much experience, which so occurred that never anything might be left in doubt. Such spirits were often, and for a long time, attached to me, and they induced torments and pains, yea, even diseases. They were shown as to where they were, and of what quality they were; spirits spoke with them, and it was given me to know whence they came.

4587. The most obdurate of all are those, who, in the life in the world, appeared juster than others and hence were in authority, and yet have believed nothing and have lived the life of the love of self, revenging all things which may be done against them, regarding as enemies those who have opposed themselves to them and those who have not revered them. When they argued concerning faith, and concerning the life after death, they were believed by others, [as] being in authority by virtue of their justice and earnestness. They likewise speak, in the other life, like those who are principled in justice. But they are most malicious. When they are applied, then they induce agony of the spirit, by means of tedium, which they increase and inspire continually, and thus they add impatience, which begets the greatest suffering and induces such weakness of body that [the man] can scarce raise himself from bed. This was shown me by this means: when they were present, such a weakness took possession of [me], and when they were removed, it ceased, in proportion as they were removed. They also employ

many arts, so as to infuse weariness and thence weakness. They appeared next the head; but when they were turned out, they were turned out towards the left, and cast down into a deep hell there. It is to the left, at a moderate distance.)

THAT ALL THINGS INFLOW, THE GOOD AND THE TRUE FROM THE
LORD. INFLUX.

4588. ((For a whole night I was in a spiritual sphere, but awake just as a spirit, and an uninterrupted sphere of influx inflowed that all good and truth is from the Lord. I was in this sphere for many hours at a time, and, also, in the opposite sphere, that all things are from the proprium. The latter sphere continually inflowed, and desired to destroy the other, but it could not accomplish anything for very many hours; but I was constantly in the sphere that everything good and true is from the Lord, and the opposite sphere, which assailed [this], was able to effect nothing at all. In such a sphere are those spirits held, who are initiated and confirmed in that truth. [They are held in it], likewise, to the end that the opposite spirits may recede.))

A HELL. CONCERNING THOSE WHO INMOSTLY CHERISH TREACHERY
AGAINST THE NEIGHBOUR, AND, WITHOUT, APPEAR HONEST,
CONCERNING WHOM, ALSO, [I HAVE SPOKEN] JUST ABOVE.

4589. This hell was in the left parts, towards the region of the back. That crew was cast out from the others, and they immediately inspired a longing to bite the tongue, and also a certain pain in the extreme edges of the tongue. They were thrust forth into a hell more in front, as above said, and there appeared, there, a watery [mist], into which they were cast. The ones thrust forth, when immersed beneath, came into their own atmosphere. This lasted for weeks. At length, because they did not desist, the watery [mist] penetrated also into the former hell, and swallowed them up. The watery [mist] is exterior honesty. These are most pernicious.

CONCERNING THE HELL FROM WHENCE COMES FEBRILE HEAT.
DISEASE.

4590. ((There appeared a great quadrangular opening, inclining obliquely downwards; and, there, at a great depth, appeared a round hole, which was then open, but was immediately closed.

It was said, that thence exhales the dangerous heat which is collected there from various hells—being derived from such things as induce heats, as, for example, from adulteries, strifes, revenges, cruelties, and many other such things. Hence exhales the heat which infests the body when it falls into a febrile disease; but with much variety.

4591. The spirits out of such hells are not present with the sick; but there is a general sphere, and general influx, from such heats, that are at once appropriated by the disease itself. Spirits from those very hells were with me, in order that I might be taught whence such things are, and those spirits had communication with those places: according as they were withdrawn, the disease became quiescent, and according as they approached, it became more virulent. Thus it is with heat, with cold, with pain of the teeth, of the temples, of the head, of the hip, and of the various joints.))

CONCERNING DISEASES.

4592. ((All diseases, with man, exist from no other source [than that just described], and very many only from cupidities, as for instance, from excessive indulgence of various vices, and from the number of them, as from the various bodily delights from lascivious practices, and from anxiety about the future. These are the real causes of all diseases. Nor is death itself from any other source, than by reason of sin. These things vitiate the blood: when this is vitiated, they obstruct and choke up the very small vessels—wherefore diseases break out. Hence it is that diseases correspond to those spheres which are from hell. If mankind had lived in a state of good, then a man would wane, even to the utmost feebleness of age; and then, when the body could no longer minister to the internal man, that man would pass away from its earthly body, without disease.))

CONCERNING HEAVEN AND HELL.

4593. Heaven is in the light of truth, which is from the Lord; thoughts concerning the Lord are thence; and angels are those who receive the Lord in such a manner that they are delighted in the happiness of all, and earnestly desire it, and have their own happiness therein. Such is the communion of felicities throughout the universal heaven. But those who will only their own happiness, and care nothing for others, are not able to be in heaven. They communicate no happiness from

themselves, therefore, they fall down, like heavy bodies, as if dead [on approaching heaven]; for they cannot support the entrance of such felicity. They are in its opposite. I remarked to the angels, that it is wonderful that so few, in the other life, inquire for the Lord, although the Christian world is so numerous; when yet others, such as worshippers of men and saints, ask for those whom they worshipped in the life of the body, and rejoice because they can find them—likewise Gentiles who worshipped idols; but it was replied, that evil, infernal, or diabolical spirits, are, on the first apprehension, at once averse to that which is truly Divine, for the reason that it does not accord with them. Hence it may manifestly enough appear that the Divine Itself, whereto they are averse, is the Lord.

CONCERNING THE CREW OF SIRENS AND THEIR HELL.

4594. Those women become sirens, who devise nothing else than how they may enter into the affections of men, over whom they wish to rule and by whom to profit, by enticing their self-love or even self-esteem, so that, being by-and-by captivated, they may suffer themselves to be ruled by them, and devote all their powers to them, when yet these women have not even the least love towards the men, but in their heart, wholly despise them. They thus act with many in succession, or even simultaneously. Hence, in the other life, as soon as they come to spirits, they enter into their thoughts, and hold the thought entirely obsessed, until they [these spirits] are liberated by the Lord. They cannot but at once intrude themselves into the thoughts and obsess them, from a habit acquired in the life of the body. There, they are spiritual vermin; and, unless the Lord should free the world of spirits from such ones, hardly any good spirit would be able to be in that world, without being led captive by them. Moreover, they do not care for right and wrong: they also practise abominable crimes, in a word, even extremely diabolical [crimes], and count them as nothing. When first they enter into the thoughts [of a man] they then follow his thought strongly; afterwards, they lead it.

4595. They are skilled in very many arts for perverting the order that exists in the other life. It is a common practice with them, that they do not speak [in the ordinary way, but] from some other place than where they are, so that spirits may not know their whereabouts.¹ To this end they employ magical art. They wrap round, as it were, with bandages, a counterfeit wand, and this in very numerous folds—sometimes a hundred—and

¹ Evidently, the spiritual-world equivalent for *ventriloquism*.

this magical wand they project to the place from which they wish that the voice from them should be heard ; and, also, while they are speaking and entering into the thought, it is not heard otherwise than as if they are in that place. The angels, who do not care for magic, see and point out where they are ; but they cannot be resisted unless first that magic [wand] is unwrapped. Sometimes they mix up with the bandages other things, which they take from some affection.

4596. For several days, perhaps a week or two, they came to me in crowds, because, with me, they were able to see the world, and thus to be in the very corporeal [state] ; and, as soon as they arrived, they flew upon my thought, which they kept so bound that I had no liberty of thinking, and also, as a climax, they spoke from elsewhere, by means of their magical paraphernalia, which, when I perceived, were unfolded ; and, so, they were descried where they were, and sent thence into a hell, which is at the right, somewhat to the back, and not far off. In that hell, since they are not able thus to obsess others, and to act in unison, thus to be accomplices, they there mutually assail each other in a similar way. Many associate themselves against many ; and those who overcome treat the others miserably, without any mercy. But the ferocious ones among them are removed ; and those who are especially cruel are cast into caverns, where they are not able to do such things. The angels continually hold the hells in subjection to themselves, and temper all things there, and this from the Lord ; otherwise, the tortures would be perpetual, and the states in the highest degree deplorable, by reason of the cruelty in which they are. So great is the multitude of such, that it can scarcely be credited ; and very many are from the Church. They are destructive, even of the human race. They obsess the interiors of man, and inspire everything filthy and nefarious.

CONCERNING INFLUX.

4597. ((Influx is rarely manifest. But, when spirits who are around, speak about such things as are adverse to the man, and this inflows, it causes an unpleasant, incongruous and sad experience, in great variety. When they speak with each other concerning those things that are agreeable to the man and his disposition, and this inflows, it produces pleasant, cheerful and congruous feelings, in great variety. I often wondered whence such things are ; but I was instructed, by much experience, that they are from this source. I spoke with those who induced the unpleasant feeling. They were driven away, and immediately it ceased.

Such spirits are in various places—around the head, near at hand and more remote, in the stomach and elsewhere. Thus, it is not their sphere which inflows, but it is speech and the contrary thereto, which they know how to infuse and communicate.))

CONCERNING SIRENS AND IDEAS.

4598. It was related above that they [the sirens] produce, by means of wrappings-round, something which they afterwards project from themselves; and, what is wonderful, when they speak, they speak by means of that, and the sound is heard as if from the place where that is, although they are at a great distance from there; nor is any spirit able to know where they are. It sounds as if they are there; yea, indeed, as long as that remains in its place they are safe; they cannot be approached or injured by any one. Inwardly, within that wrapper, is generally a wand [or staff], by which is signified power. The angels know where they are; and, when they are cast together into hell, then also are those puppets unwrapped, and this quite a long time in a long unbroken line; and, after it has been unwrapped, or unfolded, then, first, can they be approached. They are also accustomed to infold themselves in wrappings; and thus, also, they are secure, and cannot be approached by any injury, unless they are first unwrapped.

4599. It was inquired what these wrappings were. They are their ideas, which are variously shaped by them, and are wrapped around in this way; and, when their ideas are thus wrapped up, they themselves are, for anyone's mind or thought consists of ideas. Hence they transport themselves, as it were, into such a puppet; and, when they speak from any quarter, the sound is heard only from that place [where the puppet is], in all respects as though they were there themselves. Hence it is clear, that the ideas of man's thoughts, which are from his affections, are real, because they can thus be transferred. That magic is from the magical hell. Unless the ideas were real, such a thing could never happen. There are those who wrap up other things than wands. Nay, certain of them wrap up any spirits who allow it. Some wrap up obscene things; but such characters are rejected altogether.

4600. They came for many days, and were led down into their hell; at first, into the upper part, then to the side, and afterwards below. They live there in a deplorable condition; for they are no longer able to wander about in the way just described, or to practise their abominable arts against their companions, but are held in check; for there are angels who are set over the hells, through whom the Lord rules them and restrains them according to ends.

4601. When the sirens arrive, they constantly mutter some-

thing, and, at the same time, they observe whether the muttering becomes fixed anywhere. They at once note that there must be spirits in that place [where the sound becomes fixed]; and, forthwith, by means of their execrable arts, they thrust themselves into their thoughts, and thus bind them. At first, they openly follow their thoughts, then they attempt to lead; and thus they obsess them. The spirits are then in a deplorable state, without the freedom of thinking; and, unless liberated by the Lord, they would spiritually perish; for they [the sirens] do not desist from their arts before they enter openly into the thoughts. This it was granted me to know from much experience, and I wondered how it could happen; but it was unavoidable, nor could they be expelled thence, because not approached, as was said, except by the Lord. When they have occupied the thought, then, in order that any one who is not willing to follow them, may be without power to think except in agreement with them and also from them, they have certain cowbells into which they compel the spirit to speak, and this continuously, until he falls down as if hardly master of his own mind. In this manner they make the spirit to die, as it were; for they are most vicious.

CONCERNING INFLUX.

4602. ((That there is an influx from the spiritual world into the natural world, and that the natural world subsists thence, as it had come into existence, is at this day utterly unknown, because it is not known what the spiritual is, and because [men] are not willing to know anything else than the natural; and, therefore, they, and especially the learned, deny it [*i.e.*, the spiritual]. Wherefore, it cannot be known that there is influx thence, and that thence is the life of the thought and of the will.

4603. Man was created according to the type of each world—his interiors after the type of the spiritual world, and his exteriors after the type of the natural world—to the end that they might be conjoined in him. Hence it is, that his natural world, or microcosm, cannot continuously live, save by means of an influx from the spiritual world, and that there is, with every one, a continual endeavour that each of these worlds may be conjoined [with the other] in him.))

CONCERNING INFLUX.

4604. ((It is according to all appearance that the external senses of the body, as for instance sight and hearing, inflow into

the thought, and there call forth ideas; for it appears as if objects first stir the external senses, and thus the internal; and speech likewise. But, no matter even though this appearance is so strong that it seems hardly possible to be got rid of, yet is it a fallacy all the while; for the external, which is gross, can never inflow into the internal, which is purer; this is contrary to nature; but it is the internal sense, which, by means of the external sense, feels, and disposes the sensorium for receiving [the feeling] according to its nature. Wherefore, the sensorium—for instance of sight—adapts itself in a moment to all objects, which it does, not from itself, but from influx out of the interior; and, moreover, thought and affection, which belong to the internal sense, determine the sight to objects, which that sense fully grasps, and which are co-ordinate with it. Other objects [*i.e.*, those not co-ordinate, or on the same level with the sensorium involved], transcend it, and do not appear.

4605. Moreover, the externals of man, in like manner with his internals, are directed by the Lord. The direction of the Lord is in first principles and in ultimates: hence flow mediates, in their order. That ultimates are directed, equally with first principles, may be evident from very many things, concerning which [see] where I have spoken concerning fortune.

4606. There was often discussion amongst the spirits concerning that appearance. I heard: and it was constantly decided, by the angels, that influx by no means takes place from externals to internals, but from internals to externals, and that it would be contrary to order, and thus contrary to nature, for the exterior to inflow into the interior, but *vice versa*. I also saw a certain one, who had fallen down from a certain heavenly society, for the reason that he believed, according to the appearance, reciprocal influx to exist. From these things it is apparent, how much we are ignorant of, and how much appearance dictates, as it were, that is different to the truth itself, so that fallacies carry us away.))

INFLUX.

4607. (((Man was created after the entire image of the macrocosm—after the image of heaven, and after the image of the world. His internal is after the image of heaven, his external after the image of the world. Wherefore, it was thus provided, by the Divine, that the Divine may pass over, by means of man, from the spiritual world into the natural world, and be terminated in the ultimate of nature, to wit, in the corporeal [of man], and thus, through man, there should be connection of the

spiritual world with the natural world ; so that, by means of man, universal nature may glorify the Lord the Creator.)))))

INFLUX.

4608. ((Such as man is in his organic principles, such is he in the whole; for the whole is continuous from those principles; just as are the fibrillæ, which flow forth from his principles and spread themselves throughout the whole body. As those principles are, so are all things which are from them, thus the whole man; hence the man, however great his bulk, is such; and hence there is a spiritual sphere around him, not only from the ideas and affections of the thoughts in the brain, but from all parts, to wit, from the whole body; for the minutest particulars make one, by derivation from the principles.))

CONCERNING IDEAS.

4609. Possibly, some wish in themselves to know what and whence ideas are. To tell it in few words, they are nothing else than the changes and variations in the interior substances of which the internal man [is composed]; thus they are modifications and variegations there [*i.e.*, in the interior substances]. When the Lord's life inflows into them, there are presented ideas, which are called thoughts. He who does not comprehend that the interiors of man are real substances, and more real than his exteriors, cannot take in any perception of ideas.

4610. In the entire body, there is nothing else that constitutes the life than the changes and variations of the forms in the substances there: as, for example, when man speaks, then is varied, according to every word, or sound of articulation, the form of the glottis, of the trachea, of the lungs, of the throat, of the tongue, of the mouth, and of the plane about the mouth. Untold numbers of such variations of form are established there within a minute, although this is in the body. Hence is the speech of man. What may there not be in the interiors of man, where all things are more perfect, and thousands and myriads of variations exist in the time when there is but one in the exteriors, or corporeals!

CONCERNING INFLUX.

4611. ((There is a continual influx from hell, through emissary spirits; but, on the other hand, there is a continual influx from

heaven, through angels. These constantly restrict the influx from hell, and endeavour to turn it aside. But the angels especially inflow into the truths of faith, and into the goods of his [the man's] charity, which are impressed upon him. Wherefore, if a man has not such things, and does not care for them, no assistance can be rendered him from heaven, but, as regards his thoughts, he is carried away like a stream, by hell. And then the Lord operates, through angels, into his externals, what are called external bonds, to wit, that he may live well, and not do evil to the neighbour, lest his wealth should perish—besides his honour, life, reputation, and so forth. Thus he is ruled by external means.))

4612. ((Spirits were observed a little to the left, in the plane of the crown of the head, who were there clandestinely, and who drew away the influx which came from the angels. They were subtle, so that they were able to do this. Then those things which inflowed, appeared very hard. But they were detected, and were driven away to the front. There, also, they practised the same thing. Afterwards, they were cast into hell. They were subtle, of insignificant appearance, but malignant.

4613. That the case is thus—that hell injects evils and falses, and they pervert goods and truths and assail man by a thousand modes and arts; and that the Lord, out of heaven, through the angels, averts, carries away, mitigates and checks those things, in an instant—I know by many years' experience. This has happened to me constantly for several years. But the truths of faith must be joined to the goods of charity, into which they [the angels] inflow: otherwise, they have not any plane.))

CONCERNING THE TONGUE. BY WHOM IT IS AFFECTED WITH PAIN
AND RENDERED RIGID. [THEIR] INFLUX.

4614. There are spirits, nearly invisible, to the left, in the plane of the upper part of the head. They make their appearance in consociation; and these, when they flow near, which is [done] from a far-distant hell,—when these are present, they immediately affect with pain the top of the left part of the tongue; and, if they operate more fully, it is still deeper into the tongue, which, at the part [on which they operate], they at length make rigid, so that I could not have eaten anything on account of the pain which existed when the tongue was folded at that part; and it also flowed into my speech, so that I could hardly speak articulately. They operate into that part of the tongue from which there is a communication from the left ear, upwards, into the left

side of the head, as far as the skull there, also to the left eye, and, downwards, into the left side of the breast, right on to certain toes of the sole of the left foot, which depend on the thigh.

4615. These are such as in the life of the body spoke much, in external form, concerning faith and charity, and as feigned piety in every manner, to the end that they might persuade others that they were [really] of such a character; and yet, inwardly, they were criminal, inclined to everything nefarious, and destitute of all conscience. And, if those external appearances could not be produced, or would not remain, they would then rush into those nefarious and criminal deeds without any piety, and without any conscience. Such is their true quality.

CONCERNING THE INTERCOURSE OF THE SOUL WITH THE BODY.

4616. ((Nothing can be known concerning the intercourse of the soul, unless it is known what the soul is. It is impossible to speak of the intercourse of something known, as is the body, with a thing entirely unknown as to all its quality. Who, at this day, knows anything as to what the soul is? Do not some regard it as a flaming something? some as an ethereal something? others a thinking something, [existing] in some such way as in a subject? others as a pure thinking something, without a substantial form by which [to exist]? What manner of opinion is held concerning the soul, is plainly manifest from this, that they assign it a seat in some part of the body: some in the heart, some in some part of the head, in the *corpus striatum*, in the stomach, in the striated substance, yea, in the little pineal gland! Yea, indeed, from this it is plain, that, at this day, it is entirely unknown what the soul is, since [men] believe that, after death, it remains indeed, but is kept in a certain somewhere (*Pu*) till the judgment-day. If it should be asked whether it has any form, it is feared to reply thereto—consequently, [they believe], also, that it has no quality.

4617. Since, therefore, the soul is such an unknown thing, it is not wonderful that there cannot be known anything concerning its state, and concerning influx, and concerning intercourse—as it is called.

4618. As respects the soul, concerning which it is said that it lives after death, it is no other than the man himself, who lives in the body, thus the purer part of the man, which is conjoined with the body, so that, by means of the body, it may perform the functions it ought, in the world. From this the body lives. This, after death, is called a spirit. It likewise appears, then, entirely in a human form; it has the senses, to

wit, touch, smell, sight, and hearing, much more exquisitely than in the world. It has appetites, cravings, desires, affections, loves, similar to those which [it had] in the world, but in a less coarse state. It then thinks, as in the world, but more clearly; speaks with others, and is in society; and, this being the case, if [the spirit] does not reflect upon the fact that he is in another life, he knows no otherwise than that he is in the world—as I have heard on several occasions. This is the soul of man; and, because that is the interior man, to whose service was formed the body, which, in the world, is supposed to be, and is called, the man, the interiors of this, also, relate to man, as may be evident from the angels. These are in interiors, and appear in like manner as men do, which is also known from the Word, when they appeared to men. Thence at least, it is evident, that the angelic form is the human form. The reason that souls appear in the human form, is, because the universal heaven does not conspire to another form, and because, in heaven, the case is such, that the universal heaven acts into the least particulars there, and the least particulars into the universal [heaven]; hence it can never be otherwise than that every one there, whether angel or spirit, is in the form of a man. From these things it is now plain what the soul is; and, inasmuch as, respecting the quality of the soul, and what it is, man is entirely ignorant in his thought, it is preferable that it should not be named soul, but, instead thereof, spirit, since this is the soul of man which lives after death; or, if you prefer, instead of spirit, let it be called the interior man; for it is the man himself, which lives. That the matter is so circumstanced, I ought to know thoroughly, from an eight to nine years' almost constant association with spirits and angels.)

INFLUX.

((4619. From the Lord, through heaven, inflows all the good of love to God, because He wishes to conjoin man to Himself out of love or mercy; and [it inflows] by means of the good of love towards the neighbour, wherein He is present, because Himself is in that love, to wit, [love] towards every man. He inflows into the truths of faith, by means of those goods; for all those things are called truths which teach what love is and how it ought to be exercised toward the neighbour, and which confirm these things, consequently, which cause man to be in charity, and thus again, which constitute his eternal salvation.

4620. When angels inflow with man, they inflow into his goods, as far as possible, and, by the goods, into truths, namely,

those which man had impressed on himself, and convinced himself of. Thus they restrain him from falses, and protect him from evils. When they inflow into his goods, they also inflow into the truths, and when into the truths, they also inflow into the goods, for they are conjoined. The case is thus: they inflow into such things as are with man (for they are unable to call forth others), and, when into the truths, then into the affection of truth—and the reverse. Especially do they call forth truths by means of affection. See No. 5893 [A. C.].

4621. Evil spirits [inflow] into the affections of evil and into falses, in a word, into his [the man's] cravings and appetites, and into his persuasions and principles of the false; and thus they hold him captive.

4622. If man does not possess truths of faith proceeding from the goods of charity, angels cannot inflow, because they have no plane. But they inflow, then, by means of spirits, into his externals, into his regard for others, proceeding from fear (on account of honours and on account of gain) lest he lose his reputation, and into his fear of the law and his life. Thus they hold him in external honourable conduct. This is the plane into which heaven inflows at this day; but this plane is nothing in the other life. Man is there in a spiritual world, and, therefore, in the sphere of his interiors. He is, there, such as he was inwardly, not as he was outwardly. Externals are there removed. It is thus plain of what quality a devil was, or of what quality an angel was, in the world.))

CONCERNING THE HELL WHERE THEY WORSHIP EACH OTHER.

4623. There is a hell, at a medium distance on the left side, where appears an opening, and, therein, certain ones from that hell. They there mutually compel one another to worship each other as gods. He who is superior exacts this, and those who are inferior yield it, and thus, in turn. Occasionally, some have come thence into the world of spirits, and when they would do evil to any one, they suggest that they should make supplication, and then they would be liberated: but such are cast out with the greatest abhorrence, and punished; for, in the other life, it is sacrilege to make supplication to any one in order that he may not do evil, because this is [to pray] to the devil. The Lord alone ought to be worshipped.

CONCERNING SIRENS.

4624. Sirens are distinguished according to the hells with which they have established conjunction; for all sirens conjoin

themselves with hells. Among the sirens, are those who do nothing else, when they flow near, than fix upon certain sonorous words, which they compel spirits to speak, and this for a long time. They thus, as it were, mortify the spirit.

CONCERNING THE HELLS IN KIND.

4625. Those who are sent forth, from the hells, into the world of spirits, appear there in a constant place, at a constant distance, and in a constant altitude. By this they are recognised, what kind they are, and whence they come.

4626. When any hell is opened, or when any devil from thence appears, he appears deformed according to the quality of the hell. Some, instead of a face, have only a hairiness or beard; some appear only as a bundle of teeth; some very hump-backed; some, as it were, beasts, in various attitudes and gestures. Thence, also, they are recognised.

INFLUX, LIGHT (*lux*), THE SENSUAL MAN.

4627. (He who does not know about the interiors of man, can never know of what nature is the communication of the soul with the body, and this the less, since people have no idea at all of the soul, and know nothing at all of its quality; consequently, it is so entirely unknown that it cannot even be defined, save as being the intellectual and thinking faculty, but of what quality this is, is unknown, whether it is like a something ethereal, or flaming, or vapoury, or like a very diminutive living something, as reigning in a hypothetical world of its own, or something else. But very many have no idea thereof, especially when they know theories concerning it; [for] these quite confuse any ideas respecting it.

Inasmuch as it is unknown of what quality man is as to his interiors, [let it be stated that] it is the corporeal of man that sees terrestrial things and those things which are of the world, hears those that are speaking, tastes or relishes those things which are eaten, smells those things that float in the air, and that feels by touch throughout the entire body. This is man's corporeal. This dies and becomes a corpse, with those things which most directly concur in establishing those sensations. The corporeal is also every action and gesture, and also speech; wherefore, it is, likewise, the muscles, [and that envelope] which is properly denominated flesh.

The interiors of man, which do not die, succeed one another in

the following order. There is the sensual, there is the natural, there is the spiritual-natural: these are of the external of man. Afterward there is the celestial of the spiritual, the celestial, and the inmost, which, because it immediately receives the good and truth which proceed from the Lord, is destitute of a name: these are of the internal of man. The medium between the external and internal man is called the spiritual of the celestial.

All these do really exist in man, and succeed each other; and, with every individual, one of them has dominion: they are, also, distinct from each other. This may be evident, also, from the fact, that, in universal nature, there are perpetual compositions and derivations: so also in man. This is also evident from the heavens, which are similarly divided, and also from the hells: and man is either a heaven in the least form, or he is a hell in the least form; for the universal heaven must consist in the general of such images of itself in particular; otherwise, the particulars do not square with the general; for the general is nothing of itself, but it is made, it becomes, and so it is called, a general, from its parts, as far as they are likenesses of itself.) ((Every division of man's interiors has a distinct light (*lumen*), and a distinct heat, from the others. The sensual has comparatively a gross light (*lumen*); and it was granted me, by much experience, to discriminate this light (*lumen*) from the interior lights (*lumen*); and it was observed, that, as often as I was let down into this light (*lumen*), just so often there came up, from the hells, filthy and shameful things, so that this light (*lumen*) is hurtful, because, in this light (*lumen*), terrestrial, corporeal and worldly things are.)) ((This light (*lumen*) is set up when such things occur to the thought as are fully seen, heard and felt; so that when a man sees, hears and feels those things inwardly, thus when the shameful deeds which he had seen and about which he had heard, filthy words, and many things which are inwardly perceived, [occur to the thought], they are clearly, and, as it were, outwardly, discerned, by the senses.))

((But when man is elevated from this light (*lumen*), so that he is abstracted, or withdrawn, even a very little, from sensuels, he then comes into a more interior light (*lumen*), which is not of the sensual but of the interior natural. When man is in that light (*lumen*), he is then in a better state, he is then in discernment concerning sensuels, concerning their quality and concerning causes. If he is able to think still more interiorly, he is then in a light (*lumen*) still more interior, to wit, in [that of] the spiritual of the natural. This light (*lux*) is partly from the light (*lux*) of heaven, within natural light (*lux*). The ancient philosophers among the gentiles knew this, and said, as appears by the things in their books, that, if the mind

were withdrawn from sensuous, it would come into superior light (*lux*) and blessedness. It ought to be thoroughly known and considered, that all the understanding, and hence the thought, of man, is from the light (*lux*) which inflows; for, as the sight of the eye beholds objects which are without itself, by means of the light of the world thrown upon them, so that it may constantly behold the objects, without, not within, itself: so, and in such an order, are interiors in externals.))) Thus, the understanding sees by means of the light (*lux*) of heaven: the interior understanding by means of the light (*lux*) of heaven [simply]; the exterior by means of the influx of the light (*lux*) of heaven into the light (*lumen*) of the world. ((Everything intellectual is thence; for the intellectual is the internal visual faculty, or understanding is internal sight. Hence it [i.e., understanding] is from the light (*lux*) of heaven, which is from the Lord, in which [light] is wisdom and intelligence, for that light (*lux*) is from Divine truth proceeding from the Lord. Hence, from light (*lux*) exists thought, discernment, reflection, attention, prudence, rational analysis, and the faculty of judging, distinguishing and choosing. All those things exist from light (*lux*), because they are of the internal sight. Wherefore, whatever man hears, passes over into that light (*lux*), in order that it may be perceived.))

((But everything voluntary belonging to man, exists from heat. The voluntary of evil is from the heat of the world, into which the heat of heaven inflows, and in which it is adulterated. But the voluntary of good is from the heat proceeding from heaven; for spiritual heat is of the love which proceeds from the Lord as from the Sun of heaven. That heat is celestial and spiritual heat, which is love. From that heat is everything good, consequently, every affection of good and of truth, and, consequently again, everything of life: and these things pertain to the will. Hence, also, is all the vital heat in man, which is most perceived when his love is active; for, so far as his love is active, so far he grows warm, and so far his life is inflamed, as if with fire.))

(From these things it may be known what heavenly fire is, and what infernal fire, to wit, that heavenly fire is the love of doing well to all, and infernal fire the love of doing ill to all; and, also, that vital fire is not from the solar fire of the world, but from the solar fire of heaven.) ((From frequent experience, I have observed—so that it was granted me to know it thoroughly—that, when I have been let down into the light (*lumen*) of the sensual, and as often as I came into it, evil spirits infused filthy and disgraceful things, which at once ceased, when I was raised out of that light.)) ((One day, at dawn, it was granted me to see, even by means of sensual light (*lumen*), some spirits

who were in that light in the other life. They appeared in crowds, in a market place, carrying sacks, in which were raw materials, which they weighed and carried away. This was a crowd which is in the light (*lumen*) of that sensual, as are many of the common people, who have thought no more deeply than on those things which they saw with their eyes and heard with their ears. Certain sirens were then present: they said that they wish to be here, because they see men with their eyes, and it was said that those [sirens] do not see except with an obscure sight, or rather that they observe spirits who are in an interior light (*lumen*), in such a manner that they, also, were only in the light (*lumen*) of the sensual, or of the lowest natural.) (He who is in that gross light (*lumen*), to wit, in sensual [light], is also in the pleasures of the body and of the sensuels, which to him are the primaries of life; and he is also in such scientifics as conduce to the furtherance of these; and, when he thinks from that light (*lumen*) concerning the truths of faith, concerning heaven, and concerning Divine things, he accounts them as nothing and rejects them, like such things as are, indeed, asserted, but that do not exist, because he does not see nor touch them. He believes in the senses only. Such sensual men are, now, abundant in the world. Wherefore, the ancients said that if man were withdrawn from sensuels, he would see marvellous things, and would be elevated towards heaven.) ((Wherefore, while man is being regenerated, the truths of faith and the goods of charity are insinuated, by the Lord, into those things which belong to sensual light (*lumen*) and heat. They are, then, kept in connection with the interiors. Nor do they [the goods and truths] suffer themselves to be withdrawn; for their spiritual light (*lumen*) is in that [sensual] light (*lumen*), and leads it, like the soul does the body.)) ((That there is such a sensual light (*lumen*), is because all who are in the world of spirits from hell, are in such a light (*lumen*); and, when any one is in such light, he is in company with the infernal crew there.))

CONCERNING THE SOUL.

4628. ((It may be evident how much the perceptions of the learned differ from the perceptions of the unlearned, concerning the life after death. The learned, that is, they who are instructed in the sciences, have, from hypotheses concerning the soul, and from their own thought, thence, concerning it, made the soul either a something ethereal, or a something flamy, or a something fiery, or a something cogitative, and thus [they have made it] to be able to reside in some part of the body, or in a

little gland, or in the *corpus striatum*, or in the ventricles, or in the heart. Hence they have taken up an idea concerning the soul, from which idea they can never acquire for themselves a faith that it is going to live after death, but a notion that it will be dissipated; and this they confirm with themselves, by their science. The unlearned who are in good, however, care for nothing of this sort, but say they are going to live after death; for they exercise no thought touching the soul. Into this thought [that they are going to live after death], not entangled and defiled by such ideas, is secretly insinuated [the truth] that they are going to live there with a body like the angels; for into such perception, there is such an influx. But into the perception of the learned there is the influx, that the soul, because of such a nature, can by no means live after death; and, if it should live, that it would be again in the material body. That the learned are of such a nature, is because they learn the sciences for the sake of a reputation for learning, in order that they may be promoted to honours and so to gain, but not that they may grow wise by means of the sciences: for the sciences are means of becoming wise; but, to those who thus learn them, they are the means of becoming insane. And when they [*i.e.*, such learned men] are exalted to honours, they live sensually, wholly like others; hence it is, that very many of the learned, if you except a few, attribute all things to nature, and believe that they are going to die like the beasts, and are going to have no life after the death of the body: for sensual men, imbued with sciences, can confirm themselves in such things; for they apply fallacies [to their confirmation].))

CONCERNING INFLUX.

4629. (The influx into the universal heaven is from the Divine Human of the Lord. Hence, inasmuch as the Divine Human is there the all in all, the universal heaven represents a man; and, to all the societies there, the most minute particulars, with man, correspond.) ((The universal heaven in general, and the Lord in particular, inflows into every single angel—hence his human form; and, since he is in heaven, he is in the most splendid and beautiful form, so that, if you saw, you would be amazed, and say that such beauty surpasses all belief: and he has such a human form, because the Lord inflows, in particular, into every one, and heaven in general into every one, and every one reciprocally into heaven. This happens from union, through mutual love, which belongs to charity, and through conjunction, thence, with the Lord. Hence it may be clearly apparent, that

the Human of the Lord is Divine; and, in respect to that by virtue of which He is the Lord, and as to His being the Lord, He is Divine even as to the Human; and that He put on the Human in order that He might make it like the Human of Jehovah was previously, to wit, such that when He passed through heaven, He should be a Divine Man—still more so is He, now. The influx thence is into every man; for his interiors are formed according to the image of heaven, his exteriors according to correspondences. Wherefore, the interiors of man are heaven in the least form. Influx from the Lord, into him, as into a very little heaven, is into every single part and into the whole man: heaven also [inflows], in a general and in a particular manner. Hence, now, it is, that evil spirits and genii, because they do not correspond, appear, in the light (*lux*) of heaven, as monsters, some so dreadful that they cannot be described, some manifesting the forms of brute animals, and so forth.))

CONCERNING INFLUX.

[4629½.] (Those who are in sensual light (*lumen*), can very rarely, if ever, be in good and truth, or have for their end good and truth, consequently, not their country nor justice, but only themselves, their own profit and their own honour. In sensual light (*lumen*), are all those adulterers who have taken pleasure in adulteries. These reject all things of faith and charity, yea also such things as are wont to introduce to any interior light (*lux*). In such light (*lumen*), also, are the voluptuous; and in such light (*lumen*) the avaricious, likewise, are. I was let into that light (*lumen*); and, as often as I came into it, there inflowed evil and falsity; abominable things against the Lord, against heaven, and against good and truth; and impure and foul things, especially the lascivious things of adulteries. The reason is, because spirits of such a character, are in that light (*lumen*); and then [when a man is in it] they inflow—and there are few [only] who have suffered themselves to be regenerated, even as far as the sensual, or exterior natural, degree. As soon as I was withdrawn from that light (*lumen*) into the light (*lumen*) of the interior natural, which occurred at a time when very many foul things presented themselves, then was I removed from them, and I came into thought and faith concerning good and truth; but man is, to a great extent, in sensual light (*lumen*). Those, however, who are in the light (*lumen*) of the interior natural, alternately with the

former, and who are evil, are led by interior evil spirits. Those who are deceitful, approach still more interiorly, and the whole natural is infected; for thoughts are conducted from their sensuous towards interiors, where are goods and truths, and these they cast out or profane. Amongst the vile crew, are very many who have never elevated the thoughts above sensuous, and these are they who fear neither God nor men. They regard murders, adulteries, and such things, as of no account. But, amongst those who are in good, who have elevated their thoughts by means of such things as pertain to civil and moral and also to spiritual life, some of them are less sensual than the learned. They perceive interiorly, which the learned do not do.)

INFLUX.

4630. ((The correspondence of all the organs, members, and viscera, has been treated of at the end of chapters [xxvii.-xlii. of *Genesis*] in *Arcana Cœlestia*, to the end that it may thence be known that there is influx from the spiritual world, not only into the interior man in general, but also into his separate parts, even to the corporeals; for the influx is into the functions and uses of the corporeals, and since into them, it is also into their forms, for uses and their forms make a one, just as the principal and the instrumental; for these two must be together in order that anything may be effected; and when anything is effected, they both make one cause. Thus, when influx from the spiritual world into the use of an organ takes place, it takes place into the organ itself; for this is wholly formed for the sake of the use, as is the instrumental for the sake of its principal, as, for instance, the eye for the sake of sight. When influx into sight takes place, it also takes place into the eye, or its organ, and so forth. In order that man might be convinced that there is influx from the spiritual world into a man's separate parts, therefore these correspondences have been there treated of; and, moreover, for the reason that the exteriors of the Word are significative of spiritual things, whereto they correspond.))

((CONCERNING THOSE WHO PROJECT THEMSELVES INTO THE RESPIRATION.

[4630½.] There were many of the evil spirits, who injected things subject to them (*subjecta*) into the respiration.))

CONCERNING THE HELLS.

4631. There is a hell in front, at a distance a little to the left, where are those who plot against conjugal love, and study, by indescribable arts, to separate minds (*animus*): they also make their attempts with those who are united. When they are away from their own hell, they appear directly over the head, above the fontenelle there, and they look, when closely regarded, like serpents. To help them they have genii, who are directly under the buttocks, who also inspire lascivious things, in indescribable ways. There appear, as it were, coarse points, which are raised upwards from the head, and which they extend. I have seen these spirits cast down into hell, nor could they be cast down, until those coarse points were turned downwards. Those points, which are not sharp, but blunt, are representative of the greatest lasciviousness. It must be observed, that, in all the hells, are deeper and deeper regions. Those who are worse are in the lower regions, and those who are still worse, are in regions still deeper. I have seen them cast down from one depth to another, and this frequently. It was, likewise, observed, that the deeper they come, so much the denser is the cloud which surrounds them. That cloud is an exhalation from them; it is also a proof of the dense light (*lumen*) in which they are, because they are more remote from the light (*lux*) of heaven. The former light (*lumen*) is darkness and fogginess.

CONCERNING THE HELLS.

4632. I saw that sirens descended into the hell which is before the left foot, and wrought wicked things, in order, namely, that a communication might be established between that hell, and the new hell, which belonged to the sirens, behind the left foot. It was then seen, that an angel, from the regions above, looked into that hell, and removed all who were there, who were very many, and reduced them into another order, and this with great force; and that he ejected some of them headlong from thence into other hells. Such power have the angels, from the Lord, and such is providence, that even the hells are kept in order.

[4632½.] Afterwards were seen, as it were, horses and horsemen, interposing, from above, between those two hells, by which was signified separation, and guard, that there might not be any crossing over from one into the other.

CONCERNING THE HELLS OF REVILERS.

4633. In a dream, there were two who grievously reviled me, and this without any reason, but out of a depraved nature. They wished not only to beat, but even to injure, even so far as to inflict grievous harm, almost amounting to death; and this, also, one repeated in the company of many who had been in authority, in whose presence he had not any fear or diffidence, etc., etc. When I awoke, I observed that such a spirit was present: I spoke with him; and he was of such a quality as he was in the dream. Then was he delivered to others to be guarded; but he has become acquainted with magical arts, so as to liberate himself from their hands; but he tried in vain to escape: he was restrained. Nor did he, then, have any diffidence in presence of those who were worthier than himself, nor in presence of others. Because he was of such a wild-beast nature, he was despatched into the hell where such are. The hell of such was in front, before the left foot, at a considerable distance, so that he seemed to be outside the other hells. Thither was he sent; and, in that part is the hell of such ones; for such characters fear neither God nor men, and desire to do evil to every one, and regard murder as a trifling matter.

4634. Afterwards, others came and behaved abusively without any cause; but they were not of so fierce a disposition as to wish to beat, and inflict harm on the body; but they reviled with words, thus esteeming another as vile, whom they could treat contemptuously with words. They were youthful ones, who have not yet learned the moral and civil life; and, being convicted that they were such, they were also remitted forwards, to some distance before the left foot, where also there were such characters. Thus it was not a hell, because not in the deep but above. There, they complained that they were reviled by those there, and that [those] there would hear nothing; but it was said to them that [those] there could not be restrained, until they [the complainers] had laid aside that wild-beast nature, or it should be removed by means of such revilings from others; and that they would remain there a long time, according to their longer or shorter life in those things, and according to the principles embraced, that such things were allowable and almost heroic.

CONCERNING THE SIRENS.

4635. It was observed that sirens are of manifold kinds; for, when they passed to their hell, some passed by beneath,

some above, some through the province of the stomach, some through the province of the soles of the foot, some through other provinces; and some are imperceptible, who are above: but all those are thrust down into hell, through openings, which I have seen, below and above; and those of them, in their hell, who wished to extricate themselves thence, were thrust down more deeply. In a word, the sirens are the most pernicious of all. They make a league with various hells. They intermix in all evil, and think of nothing else than how they may obsess the interiors. They at once inject themselves thither, and first follow the thought of another, and next lead it; in this way, they take away all freedom of thinking well and truly; thus, they all take away spiritual life. Such are in immense number, at this day, from Europe.

CONCERNING THE HELL OF THOSE WHO ARE OPPOSED TO THE
INMOST OF HEAVENLY LOVE.

4636. There are those who are opposed to those who are in the province of the womb, in heaven, in which province are those who are in the inmost of heavenly love. When those appear in the world of spirits, they are a little in front, above, quite high; and they are in such wickedness, that they induce their respiration on others, so that they may possess them. Their hell is in front, a little to the left, deep down. Their operation is directed towards the womb.

CONCERNING THE INFERNALS.

4637. Those who appear to lie down, are more obdurate than others, and are with difficulty driven away. Such were with me on several occasions, and could only be ejected after a lapse of time. The Lord can, indeed, cast them forth in a moment; but, inasmuch as it is according to order that contumacy should hold out, therefore that happened. Very many such were the most grievous adulterers.

CONCERNING THE HELL OF THOSE WHO PLOT AGAINST CONJUGIAL
LOVE.

4638. Their hell is under the hinder part of the knees, where these are joined to the lower part of the thighs. They plot so maliciously, and also cunningly, against conjugal love, as can

scarcely be told. Their operation penetrates towards the heart. Those who are so malicious, were driven somewhat backwards, and deeply, into the hell there, where they were shut up so that they may not be able to injure anybody any more. They were those who, in the life of the body, would not tolerate married partners living together in love.

CONCERNING HEAVEN, AND THE SUN THERE.

4639. ((There was shewn me, by a vision, a sun, which is the Lord as He appears in the third or inmost heaven. To those [in this heaven], there appears a very fiery redness, and a Brilliancy. very gleaming flame, whose redness and gleaming cannot be described. The whole [of the sun] is such, since it is everything. When it verges towards noon, then that very fiery flaming [colour] forms a great zone, and in the middle is obscurity: when towards evening, the flaming [colour] first begins to be less red, then less, and afterwards to become as it were white, and, at length, so that it is a cloudy white; and then it is the first evening state. When it has so appeared, then, that *quasi* lucidity begins to advance towards the right there, in the direction of the moon, and to add itself to the moon; from this the moon begins to gather lustre, and then it becomes morning, in the spiritual heaven. There, also, the splendour of the moon diminishes by degrees; and then morning thus begins in the inmost heaven, and so forth. For, when it is morning in the inmost heaven, it is evening in the second or spiritual heaven. The reason is, because the flaming [quality], or celestial good, in the second heaven produces that change, since they are not able to admit it. There are such general changes of state; and they are changes of state as to wisdom, and, in the second heaven, as to intelligence. To these alternations correspond the alternations of the times of day in the world. There, states appear as the times of day from the appearance of the daily gyration of the sun; but, in themselves, they are states: in heaven they are states, because it is wisdom and intelligence which are varied, and because the sun, there, does not gyrate as in the world; but [the equivalent of] its absence becomes apparent by a diminution of the flaming redness. In the heavens are things which eye has not seen, nor ear heard; wherefore, if they were described, they would not be believed. Who would credit that there are palaces there, in which they live, of the most magnificent character, and that in them, there, there are utensils of every kind? But why relate such things? they would not be believed.))

4640. Between the third heaven and the second there is a medium. Through the medium there is conjunction. [In] the third heaven, the internal is represented [by] Judah, the external by Joseph, the medium by Benjamin. [In] the second heaven, the internal [is represented] by Israel, the external by Jacob. In the lowest or first heaven, are spirits who are simple, to whom correspond the exteriors of man, as, for instance, the skins.

CONCERNING THE HELLS.

4641. At the left side, in front, are abominable and most filthy hells. Certain ones from thence, appeared there in the gates. They appeared as frightful monsters—some as corpses clothed in their shrouds; some bony as to the head; some in a most filthy situation, and in a frightful form. I am not able to describe these things. They are horrible. Those who appear there, in the gates, are images of those who are in the hells: from the former is known of what quality the latter are. But when these were seen, they [the hells] were immediately closed, lest they should infect the sphere. Those who are on the left, farthest to the front, are bold; they care neither for God nor men.

4642. They who are at a distance on the left, in an oblique line, [inclining] a little backward, are those who compel people to worship them as God; and he who can subjugate another is worshipped for so long as he can retain the upper hand; and it is thus, in succession. These things were also seen in a gate. This hell is lower down. The gate of the hell of those who are in front at the right, appears quite high, and, in fact, in the plane of the armpit, under the upper arm. On the right hand, towards the front, are those who are in the knowledge of faith, but in an evil life, thus not in a life according to the precepts of faith.

CONCERNING THE HELLS.

4643. To the right, a little in front, at some distance, is a hell where are those who are in the evils of violation of charity, by reason of falses—like those who do nothing else during all their life but kill and plunder, as do many in Asia, and [in places] where there are great deserts. These are in that hell.

CONCERNING HEAVEN WITH MAN.

4644. The communication of heaven with man is wonderful; and, unless one is instructed by the Lord, it can never be known, nor, if known, believed. Influx is rarely of such a kind that it falls into manifest thought; for this [that falls into manifest thought] comes from spirits who are near man—but influx is of the following character. With man are such things as he believes, and by which he is affected from the heart. When the angels who are with him are in such things, and speak together concerning them, then inflows with the man cheerfulness, contentment, and tranquillity of mind; but, when such things are not in the faith and affection of the man, then inflows sadness and disquiet, and similar things; and this influx no otherwise falls into the thought of the man—who may be thinking of quite another matter, at the time. Concerning this, I have been at length instructed by much experience; for I did not know whence was sadness, and whence cheerfulness of mind, when I was not thinking, or speaking, of such things as occasion them—but I then perceived that the cause was thence.

4645. From this it may be evident, that the affection of truth and the will of good, is heaven with man. When this is delightful and pleasant to man, then angels inflow and communicate to them [*i.e.*, men] the sphere of their pleasantness and delight, and so produce [it in him]. It is the communication of spheres which causes it; and one sphere has communication with another, according to similitude. Similar is the case with the evil; if evil spirits speak of things agreeable to the man, then [men] have pleasantness and tranquillity; but, if otherwise, they have disquiet and unpleasantness.

4646. Spirits spoke together, and thence was communicated a sphere which produced that effect on me. I wondered whence it was; and, at length, it was granted me to know whence, and that it was from that cause. This has happened very often: it is in order that I may be certified that this is how the matter stands.

CONCERNING THE HELLS.

4647. I was conducted through a hell which was under the hell of adulterers, where were those who were in faith separated from charity and in a life of evil, thus, who were from the church; and when I was conducted through it, I was withheld

from all thought, and, so, protected, lest falses from evils should be injected, and should infest me. When I was being conducted along, I felt, as it were, waters around me. This is the hell which is represented by the sea Suph.¹ When I came to another region, then I came into thoughts concerning worldly things, and heard those who were there, saying that they were in temptations; and it was granted me to comfort them. That place is what is represented by the desert, where the sons of Israel were for forty years. It was dark there; it was not given me to see anything, but [only] to hear them speaking. Afterwards, I was conducted along back from the upper region, to the left, in the plain of the scapula, or highest part of the shoulder; and it was perceived that there is a way there for those who are liberated from [their] temptations, and elevated into heaven. It is that passage which is signified by the Jordan, which the sons of Israel crossed.

CONCERNING THE HELLS.

4648. There was a certain one, who, in the world, took pleasure in exasperating others, and leading them to reply in anger, that so he might have a handle for doing them ill. He, or another one like him, appeared to me, and wished to bite me, which was also a customary practice with him, in the world. It also appeared, that, with an axe, which was not then seen, he lightly turned over something continually before himself, which was, [or, represented] his exasperating conduct, and his perpetual wish to do ill. But, with those who appear with an axe, the axe is tied to the left arm. Afterwards [something else] is many times whirled round by the right arm, and by means of the neck, which is a sign that [these are the ones who] appear with an axe, and also who [appear] with knives. This appears afterwards; and they are not able to cast off [the appearance]. So also this one. He was afterwards let down under the sole of the left foot, almost to the hell there; and it was observed, that, as often as he moved himself, a noise was heard, beneath, like the noise of punishings, which comes thence, because, by many exasperating actions, and endeavours to do evil, he had opened to himself the hells which punish; and so, it happened, that when he moved himself, which representation occurs when he thinks actively concerning others, such punishings commenced there. This was often heard before, but it was not granted to know the cause. He was transferred towards the back, to the hells of the malicious

¹ Called, in the Authorised English Version of the Bible, "the Red Sea."

genii; and, there, likewise, as often as he moved himself a similar noise was heard. At length he was conducted still farther, until he came to that place, [*i.e.*, the hells which punish], that he himself might be punished by the means by which he wished to punish or do ill to others, thus that they [*i.e.*, his efforts] might as often return upon him. Such is the fate of those who continually endeavour, and as far as they can and dare, do actually harass, injure, and do ill to, others.

CONCERNING THE HELLS.

4649. Sometimes there are burstings forth, as it were expulsions, by way of the back, which are efforts [on the part of the hells] to struggle forth; but they are repressed by the Lord, and those from whom such efforts come are let down into deeper places, and are also grievously punished there by their associates.

[A CONVERSATION] WITH THE JEWS CONCERNING THE INTERNAL MAN.

4650. There were Jews, who were not of the worst sort, and who also listened to reasons. At first, they were not willing to hear the internal man named. I perceived that this was because Christians so often speak concerning the internal man. They asked whether it is not enough to worship God with the external worship enjoined; but they were told that they must also be humble before God, interiorly as well as exteriorly. They did not understand this; but when it was said that they should also be humble in heart, they began to understand somewhat. Then I made use of a comparison, to wit, of a comedian on the stage, who carries himself most humbly in presence of some one who acts the king, and, yet, in his heart, utterly despises him. It was asked whether they wished to be like such comedians; they said, No, but that they ought to be entirely humble in the presence of God. In this way they better understood what the internal is, to wit, [that they have it] who thought [as well as acted] humbly, before God. It was said that externals are but gestures significant of the internal: if these were separated, it would appear ridiculous. It was said, moreover, that we read, in the Word, that this people worship me with the mouth, but their heart is far from me. From this saying, they understood that the heart ought to be in unison [with the mouth], and then the state would be internal. They then declared that they now knew what the internal man is. They added that they had supposed that those who are internal men

did almost nothing with the body, that they scarcely spoke, but only thought, and, so, that the thing was a phantasy. Nor did they understand what faith is. They supposed it was to think, and wondered that this should effect anything. It was said to them that faith embraces that which ought to be known, acknowledged and done: as, for instance, that Jehovah is the only God, and that He is to be acknowledged as the only God—this belongs to faith; also, that they should believe, from the Word, that Messiah is to come and save; likewise, that they ought to comport themselves humbly in the presence of Jehovah—this is of faith, namely, it ought to be known, acknowledged and done. I wished to say that this ought to be believed; but they were not willing to allow that word.

[A DISCOURSE] WITH SPIRITS TO THE EFFECT THAT THEY BRING PUNISHMENT UPON THEMSELVES, AND THAT PUNISHMENT IS CONJOINED WITH EVIL.

4651. I was in conversation with certain spirits, concerning the evil of punishment, and of misfortune that happens to the evil; [and I said] that they themselves bring it on themselves. They thought that it appears otherwise, and hence that it is not so, because punishers come and punish, and that they are other spirits who do this, and, therefore, that they do not bring the punishment on themselves. They were told, that if they had not done evil the punishers would not have come; but this they did not very well understand. The truth was exhibited by means of a similar case: if any one strikes his hand against a wall where there are spikes, and so hurts his hand, whether it is the wall which occasions the hurt, or whether it is they who bring it upon themselves: it appears as if it were the wall; but they know it comes from them, and so, that they do it to themselves. It is still more clearly manifest from laws in the world: he who commits evil is punished, as soon as convicted of having done the evil; for, then, he draws the punishment upon himself, although others administer it. Thus also are evil, and the punishment of evil, conjoined in the world. Such is the intention of the laws. It is still more so in the other life. At length, they comprehended. It was concluded that this springs from the fact that good has in itself rewards, and, conjoined with itself, happiness. Hence is derived the law, in opposites, that evil has in itself punishment, and, conjoined with itself, damnation. In the one provision the other is provided; for opposites are similarly, but oppositely, circumstanced.

THE MANNER IN WHICH SOME GENTILES, FROM ASIATIC REGIONS, MAKE INVESTIGATION AS TO WHETHER THEY ARE TENDING TOWARDS HEAVEN, OR TOWARDS HELL.

4652. I saw a certain gentile with a dusky blackish face; and it was seen that he came from a warm region, where such as he dwell. He was seated in a chariot. The horse which drew it, turned all round, and, at length, ran whither he would. He proceeded toward the north there; and, before the horse ran, he [the man] marked, with a staff, the spot where was the beginning of the course, or the starting point, so that he might know it afterwards, when he returned, and, also, whether he was in the same place. The angels said, that certain gentiles thus explore, in the other life, whither they are tending, towards heaven, or towards hell, and with what speed; for, when they return to the first starting point, they then observe how far they are distant from thence, and in what direction, and they thence know the progression of their life, and its trend; for distance shows these things. The reason is, because change and progressions of place, in the other life, are states of life and their progressions: that to progress, to advance, to go, to walk, to journey, have reference to life, see [elsewhere].

CONCERNING THOSE WHO ARE IN FAITH ALONE.

4653. They who have impressed on themselves the notion that faith alone saves, appear according to the quality of their faith. Those who have believed this more inwardly, are at the right hand, beneath, on a level under the sole of the foot. They, also, are there, who form a society of more interior friendship, concerning which society, see No. 4439. Those of them who have not so inwardly impressed on themselves the doctrine that faith alone saves, but only know and as it were believe it when they think from doctrinals, are also at the right, further forwards, and deeper down. Thither, also, come those who have both professed and defended faith alone; but those of them who have passed an evil life, are there let down under the earth into a deep place, and more towards the front where they appear surrounded, as it were, by waters. This region is widely extended. But they who have completely believed that faith alone saves, and so have rejected good works, as contributing nothing to salvation, and those of them who have taught it and impressed it on others, from zeal, appear forwards, close at hand

on the right, in the plane of the face. When anything flows out thence, it is perceived as if [it came] from Luther; and, wonderful to relate, when James, who said that they should shew their faith by works, is thought about, there is an appearance as if a knife flew forth from thence to slay those who feel it to be so. But those who knew that the confession of faith is that faith alone saves, but have not taught it, or any farther impressed it on themselves [than merely to assent to it], and have lived a life of good and justice, are in the lower earth.

4654. What he may have believed does not injure any one in the other life, if only he have rightly held charity towards the neighbour, according to its essentials; for those of this description have led a life of good, and have inwardly possessed truth agreeing with their good. Wherefore, when they are left to their own good, they then, freely, and with joy, acknowledge the truths: to wit, that good is in the first place, and truth in the second, and that truth without good is dead.

CONCERNING THE HEAVEN OF RUSTICS.

4655. It was granted me to speak with those who were from a simple and rustic race, who were in faith, believed in God, and practised what is just and right in the life of the body. These appeared in front, in a considerable space above, in the plane of the chin round about. They appeared like something misty; and, because they were in the affection of knowing truth, and whether the doctrinal of their Church was true—inasmuch as they wished to know this, it was granted me to speak with them; [and I said] that in order that truth may be known, it is necessary that it should be known that charity towards the neighbour and love to God are essential, and also what faith is. They wished to hear what is the difference between charity and faith. It was then granted me to say, that charity is all that which is of life, or that has regard to life, not only to give to those in need, but to practise what is just and right with the neighbour, and in every function; all those things are of charity, in a word, which are of life; but that faith is to think rightly and justly concerning everything, as that the Lord rules all things, that all good is from the Lord, that what is good and just ought to be done for the sake of good and justice—but they said, on account of the Lord; and many such things. These are of faith, and are of thought: further, also, that the Word is Divine, and that they might know, thence, how to live and to think. It was granted me to say, moreover, that those things which are of faith,

or of thought, must, in order that they may be of faith, pass into the will, to the end that they may will it—as, that the Lord rules us and not we ourselves, because He loves us, and knows all things with us, even to eternity: thus, we ought not only to think, but also to will this; and then delight is in it, and it conveys itself into charity, when, also, it is in the whole of life, as justice and right: also, that we ought to think that a thing ought not only to be done for the sake of the Lord, but that it ought also to be willed, and doing good for the sake of ourselves as an end, ought to be held in aversion. So in all things else which are of faith: they are first of the thought, but next become of the will, and thus are within every action which is of life, therefore in charity itself, and so they make a one. There, also, often appeared above, simple upright spirits, who were often borne downwards. Their place of temptation is there.

CONCERNING THE HELL OF DIABOLICAL GENII AT THE BACK.

4656. At the back, are infernal and diabolical genii, who are from those men who have thought evil against the neighbour, and delighted themselves therein, and, also, as often as they could without being detected, have inflicted it, secretly, by means of others. In the other life, such are at the back, deep down in vaults: they are invisible there. There was a certain one there; and he said that they were, as it were, volatile, escaping his inspection. They are there in bogs, over which, from phantasy, there appears grass, which looks to those who come to it like a meadow: but when they enter, they are immersed.

CONCERNING HELL.

4657. To the left, a little towards the front, is the hell where those are who have committed enormous crimes, which are called deeds of night, and which ought not to be disclosed. There was seen, as it were, an ocean of fire rushing thither, and enfolding them, and afterwards, rolling them along, it discharged them into an abyss.

CONCERNING A DARK INFERNAL CHAMBER.

4658. That chamber is forwards, on the right side, at some distance. In that place are such persons as have plotted, in

kingdoms, to become powerful above others, by right or wrong, and have accounted religion as nothing, nor believed in God, but [have believed] that all things are of nature, and attributed everything to their own prudence. In that chamber they sit at quite a long table; and in a throne, above, sits a certain one who calls himself the great God; and they who sit, also acknowledge him for such. He places a certain sceptre on that table; and all there hear and worship him. It was granted to see those things there, and to hear them speaking, and telling about what they were deliberating with each other: for they deliberate; but they wish that it should be unknown, because such was their disposition in the world.

They said they had deliberated whether there was one God, or many, and have concluded that, at present, there are many, and that those who formerly were gods are no longer so, and that thus they succeed each other. They have also deliberated concerning God, [to the effect] that every god should be called the great God by his own [worshippers]; again, that one god does not act against another: further, that they who are shrewd, can aspire to become gods. They said they had also deliberated, concerning eternity, that there are many eternities, and always an eternity where there is any god. Then they said, that the deliberators there, depart and return; and that some, when they depart do not return, nor do they know whither they go; and many similar things. They are in such an insanity, for the reason that they have plotted nothing else, in the world, than to become great. They have quite a strong persuasive faculty. Their god, by means of phantasies, is able to present anything to the sight, which [presentations] he calls miracles. Under the table was a coffin, such as dead bodies are laid in. This was taken away from them; and he then said that he could, then, no longer work miracles. From that it may be concluded, about any one, that he was of the Catholics. They [the so-called miracles] were exposed to derision, by certain spirits, by means of phantasies, so that simple spirits might see of what quality he [the pretended god] was. In a word, they are in stupidity, but they seem to themselves the wisest of all. Afterwards, it became known whence he was, that he was from Constantinople, and that, there, he was in the post of Mufti, and that he derived that pride thence. The coffin under the table, was the likeness of Mahomed's coffin; and it was under the roof as long as he remained. He declared himself to have been able to work miracles, but afterwards [not]. He was then exposed, by many, to great derision, and thus was cast into hell. He said that, previously, in the other life, he was under Mahommed, but afterwards, when he became God, that he was above him.

CONCERNING THE STATE OF THOSE WHO ARE IN HELL, IN RESPECT
TO THOSE WHO ARE IN HEAVEN.

4659. When I had observed, for a considerable time, that the evil who are from the hells were most cunning, so that they appeared cleverer than others (for they could devise arts, whereby they might seduce others and persuade to falses, together with arguments, and could defend evils and falses with such ingenuity that, at first, I supposed that they were more intelligent than the upright; yet, that I believed this, is because I considered it to be intelligence to ingeniously persuade to falses, and mislead; as, also, it appears); but, still, I observed afterwards, that their state was wholly different; for they suffer themselves to be misled by phantasies, so that those things which come to pass by means of phantasies, they believe to be wholly real. This was shewn in a thousand ways. Moreover, they are completely borne away by their nature, just like beasts. They act therefrom; thus, are not able to see whether anything is advantageous for them, or not; thus, they are without reflection, without shame, without fear, but still are more malignant than beasts, for they have abused the intellectual faculty to forming that nature. Hence, it was evident, that they are anything else than intelligent—malice is not intelligence—but that they are, as it were, insane. The reason is, because they are remitted into their evil and the false thence; and the intellectual faculty of feigning and doing anything save as their nature impels them, is taken away from them. Were it otherwise, they would then continually become worse, and would wholly lose the remaining human itself. But it is otherwise with the upright: these, because they are in truths and goods, and hence in heavenly light, are, therefore, intelligent and wise. Their wisdom cannot be described; the reason is because wisdom is to know truths and to do goods: in these, is the Divine. But insanity is to will and do evils, and thence think and speak falses. Because these are in the opposite condition, and not at all in any light of heaven from truth and good, therefore, they are insane, and hardly differ from beasts, save in the circumstance, that they are more malignant than beasts are.

4660. Being of such a character, it cannot well be otherwise than that they mutually punish each other in the hells, and torture each other; for thus [comes] their fear of injuring [others]. They cannot be restrained save by means of fears; nor can fear be otherwise excited than by punishments.

FURTHER CONCERNING THE HELLS: ADULTERERS.

4661. In the other life, they who have been adulterers persecute marriages; they do away with them; they hardly discriminate them from adulteries. They say that the marriage state is only for the sake of training up offspring; and, moreover, that it is allowable to anyone to enjoy a wife, and this without sin. Such characters are exceedingly numerous at this day; and they are called forth from the hells into the world of spirits, and this because they are called forth by adulterers [still in the world]. They are exceedingly multiplied at the present day, especially from the region where the Church is; where, by far the greatest part who are of any condition, do not believe there is anything holy in marriages, and laugh in their heart if any one says that they are holy. They also call [such people as say they are holy] simple. Such persons, in the other life, are insane like the rest of the infernals—both those of the male and those of the female sex. I saw how numerous they were, and what their insanity was. When it was insinuated into them that a married pair were there, and that the wife was fair and young, they rushed off, pell-mell, as if insane, yea, like madmen, and wished to dissolve marriages there. Such is their character; but they were carried away, by their blind fury, to the place where was the hell in which they were. They were backwards, at a distance, because they were genii.

CONCERNING THE HELLS. CONCERNING THE PROUD.

4662. There is a hell in front, at a distance to the right, where are those who are in the insanity that they are more than deities, and that they have subjugated heaven. When these appear, they do not appear as giants, but as giants of giants; and they see all the others below themselves, like dwarfs, or like small shrubs. When these are in hell, they are in the insane notion that heaven is under them, and that they rule all things. There were some there who did not believe such an insanity could exist, because they believed [that], since they were men, they must be receptive of something of reason: but they were not able, because in the life of the body, they have confirmed themselves against the truths of the Church, and against God; and they who had confirmed themselves against these, and despised others in comparison with themselves, and have continually been arrogant, become such, nor can they recede from their insanity—which was demonstrated by this, that those [who had doubted their insanity] laboured in vain to persuade them

that they were insane. Hence, also, were they instructed that the more anyone is in heart haughty towards others, that is, in self-love, the less is he in the faculty of growing wise, so that they are removed from wisdom according to the degree of their love; and that wisdom from the Lord inflows only with those who are humble, who do not despise others in comparison with themselves, who favour what is good, and love good men from the heart.

CONCERNING THE INHABITANTS OF AN EARTH IN THE UNIVERSE.

4663. (((((I was in a waking vision, and was led as to my spirit to certain spirits who were from a certain earth in the universe; and, while I was being led, there appeared to me, on the right, first, a rather bright and thick cloud, and thereafter, as it were, smoke mingled with something fiery, which ascended quite high. There was such a smoke to a considerable distance. I was borne through it, as to my spirit, in the vision; and then appeared, beneath, very many genii, like men; but, as I did not speak with them, it was not granted me to know what is their quality, and what they did there. This was in the interstice between the world of our sun, and the universe.))))) (At length, after two hours' time, I arrived at a place, where I tarried. Then, there appeared above me, spirits who spoke with me; and I could observe that they were from another earth, because they differed completely and manifestly from the spirits of our earth. They wondered, at first, that any one from another earth should come to them; and they also, after exploration, ascertained that we were outside the sphere of their earth. I asked what God they worshipped: they said that they acknowledged a certain angel, who often appears to them as an angelic man and teaches them, and also gives them to perceive what they should do; and that they know that there is, in the sun there, the supreme God, who appears to His angel, and that He is too great for them to venture to adore. The angel whom they worshipped, since they dared not then worship the supreme God, was an angelic society in heaven, to whom it was granted, by the Lord, that they should preside over them. For the rest, they were modest; and they were well-disposed and somewhat simple. There was also seen a woman of fine stature and becoming carriage. Afterwards, my sight was opened there, so that I was able to look a little into that earth; and it appeared that there were many fields, and fleecy sheep: further, also, that there were forests with leafy trees. The woman appeared of fine stature and becoming carriage. Some of the inhabitants of the lower class, there, also appeared. They were clothed

in a dress like the rustics in Europe. Moreover, there also appeared there, two married people, husband and wife. She wore in front, as it were, a stomacher, which was not on the breast; but, just in front of the breast, was placed as it were a certain [article of apparel], behind which [the breast] could be concealed; but, still, it was so arranged that she could insert her arms, and so clothe herself, and go out. This also was done. Her husband also put it on, to show how they [the men] were clothed, and placed it on his back; and then the lower part was loosened, and flowed down to the feet, like a toga; and, thus clothed, he walked about.)

(They said that, to them, their sun appeared flaming, just like our sun, but it was not of that size: for I represented to them the character of our sun, and of what colour its flame was. That sun is a star; and I have heard from angels, that it was a star of the lesser magnitude; they said, besides, that a starry heaven also appears to them.) ((Sometimes, there appears to them the angelic heaven, which was also shown me. It appears to them like a small starry heaven, but with golden stars, in a quite bright light.)) ((But the spirits said that they do not have there any light, save from a certain flame which appears to them, which was like the flame of a torch, quite fiery and yellow. This comes from the fact that they do not adore the supreme God, that is, the Lord, but an angel. Hence their light is not from the sun of heaven, but from an angelic society: for an angelic society, when it is granted by the Lord, can present such a light, in a lower sphere.))

(It was said by angels, that, in the Grand Man, they [the people of the earth in question] relate to something in the spleen, which was also shown by a movement, as it were a trembling, when they inflowed.) Under them, was the hell of those who are from the same earth. A certain one was shown me, who appeared very hideous, so that he terrified me greatly. I dare not describe his form. There, also, are many sorceresses; and those of them who have been sorceresses in their earth, practise dreadful arts. A certain one of such a character was shown to me in that earth: she was dressed in a green garment; and, when she appeared, I was filled with such a disgust as [is experienced] when anything loathsome appears to the sight. (I wondered exceedingly, when I saw those two married people, that the husband walked as if he were a grandee, with a sort of pompous step and the like bearing, and that the woman was humble. It was said that such is the custom in that earth; and that husbands who are of such a character are beloved; but, nevertheless, that they are still good, and love their partner quite tenderly, and perform tender offices for her. It

was also said, that it is not permitted them to have several wives; and that they are content with one.) (Since they wondered that such things can be described in writing, I spoke with them concerning our earth: that such things are known in our earth; and that, so far as is yet known, it is not so in other earths; also, that in this earth are sciences, which are increased by being capable of inscription in writings, and so left to others and to posterity, and that hence are many arts in this earth, as for example, the art of constructing ships, and many other things. It was granted me to tell them the reason; [namely], that, from the earliest times, those in this earth wished to be wise in such things, and that this was represented by the tree of knowledge in paradise; and that, because they had eaten thereof, therefore they cannot be made healthy [spiritually] by other means than by sciences, thus by the scientifics which are of faith.) (It was then told me, by the angels, that the Lord willed to be born in this earth, where divine truths are handed down by means of writings even from the earliest times, because, in this manner, the truths of faith could here be multiplied and preserved better than with others: but, with others, these truths are only learnt from parents, and so retained in the memory, and then very many things perish in the lapse of time; but, here, it is not so. Thus, also, the angels of heaven are able not only to be perfected from the Word, but also to perceive blessedness and happiness of life: for the Word, read in this earth, passes, by correspondences, even into heaven, as was shown. Thus, also, can the truths of faith be communicated to the angels of other earths. This is the reason that the Lord willed to be born here, and to become, while he was in the world, the Divine truth, that is, the Word, and afterwards the Divine Good, that is, Jehovah.) (In this earth, more than in other earths, there are sciences and arts quite unknown elsewhere: [the following] sciences, to wit, the physical sciences in general, chemistry, medicine, optics, astronomy, geometry, and philosophy, whereof they know nothing at all elsewhere; [the following] arts, for example, the smeltings of metals, the art of sculpture, of painting, music, the art of constructing ships, carriages, magnificent buildings and palaces out of stone and marble, and mirrors; besides very many arts, which are for use and pleasure. Not only are they [in this earth] skilful in these, but they also have communication, by means of ships, with distant regions; and the gains of different regions are distributed to others. Similarly with the arts, and also with the sciences. These, when invented and known by one person, are communicated, by means of books and writings, to all others; and the things which are known in one region are likewise

communicated to those who are in another; and those things which the ancients knew, are also known to posterity; for writings remain. For which reason also, and especially, the Word and the truths of faith, could be given in this earth, because [they could be known] in many [places] at the same time, and successively through the ages; and so could be multiplied, which could not happen elsewhere.* *)

THAT THERE ARE, FROM EVERY CHURCH, THOSE WHO BELIEVE THEIR
DOCTRINALS TO BE TRUE ABOVE THOSE OF OTHERS. FAITH ALONE.

4664. There were certain spirits from one Church; and they fully believed their own doctrinals were true, and those of the rest [of mankind] erroneous. Then, in order that they might be convinced that it was not so, many were brought to them from a different religion; and, at length, Socinians, Anabaptists, Quakers, Jews. Every one of these affirmed his doctrinal to be true, and that of the rest to be false. Hence they were convinced that they were in error; and that, in whatever Church they were born, they ought to inquire, out of the Word, whether they are in truth; but, then, they ought to have the life of charity towards the neighbour and love to God for a principle; for, unless there is this principle, there is no illustration.

** (((4665. I wondered who those were, who were in the middle of the boundary between this world and the universe. There was a multitude; and I was again carried down near to that place; and one there told me that they are a guard lest any one goes from this world to them who are beyond; and that they at once discover, from perception, whether it is granted them by the Lord to cross over that intermediate space. This was also confirmed to me on a former occasion. Then, a certain spirit wished to cross over thither with me; but, when he came thither, he shouted aloud that he was perishing, and also he was like those who are in the agony of death. This he attempted again, and a similar thing occurred—he shouting out in the same manner.)))

CONCERNING THOSE WHO ARE IN A GENERAL IDEA.

4666. It was granted me to know the reasons why some are in a general idea, which yet is determinate. The great part are in an evil general idea: some, also, in one that is good. They are those who have been solitaries, and have thought much, and indeed determined, concerning matters, either domestic

affairs, or concerning commerce, or, on the part of the evil, concerning crafty plans, how they may acquire immoderate profits or deceive others; and, when these ideas are not determinate, then they are as it were in no idea, because only in a general idea of such things. The good, who think much concerning faith, and concerning heaven, also [think] determinately, and are in the general idea of these things between-whiles; nor are they then turned aside to other things.

4667. It is otherwise with those who are in an abstract idea, and who did not have determinate ideas except such as were obvious to the eyes, and between-whiles were in a general but not a regular idea, or one determined to certainties, but [an idea determined] variously to those obvious things.

CONCERNING THE HELLS.

4668. There are many spirits who wish to return into the world; and they inquire, and, to a certain extent, come to know where men are; and when they come thither, they burn with a desire to enter into man, and obsess him, that is, to lead his speech and his actions. Such do those spirits become, who have loved mundane and earthly things; and they have been horrified at [the thought of] a life after death, because they would thus lose all the delight of their life. But such are remitted, of the Lord's providence, into places far away from the spirits who are with men; and there, some of them are hidden quite deeply. The place to which they are remitted, appears as if in the extremity of our solar world.

CONCERNING HEAVEN.

4669. It was granted to observe that those who are above, see and perceive all things which are below, but that those who are below perceive and see nothing of those things which are above, that is, which are interior—a manifest proof that superiors inflow into inferiors, and not the other way about; and that the Lord inflows into all things and into every particular thing.

CONCERNING HEAVEN AND THE WORD.

4670. I spoke with those who are in the third heaven, whom it was granted me to understand in part, because there was an angel with me at the time. The speech which prevails there, differs entirely from the speech of the angels of the second

heaven; for it is a perceptive speech from affections, thus from the changes of the heavenly heat, the light there assisting. That speech cannot be expressed. They have a perception of all things which are there, and beneath, solely from the varieties of affection. The light assisting, they have discourse; and it is visible and perceptible to them; nor can spirits, save those who are of the celestial genius, or those to whom it is granted by the Lord to observe it, know of what quality it is. It simultaneously comprehends innumerable things; so that such things as can be expressed by the speech of the angels of the second heaven in a half hour, can here [be expressed] in a moment; and, also, very many things that cannot be expressed in the speech of the second heaven: hence it is clear that the wisdom there is indescribable. In that heaven, all are acquainted with each other, as to whence they are and of what quality; so that, [in] that universal heaven, where are myriads of myriads, still are they [all] known by each individual. They know, from perception, of what quality they are, and what is the difference of their good, wisdom, and intelligence, and, if they desire it, to what province in the human body it corresponds. They appeared to me in a flaming and very great brightness, and like infants; also high in front. There was as it were a cloud, which was opened, and thus they were seen.

4671. Then, also, a little paper was let down, written with Hebrew letters, just as they wrote them in the most ancient times. They differ little from the Hebrew letters of the present day, but, nevertheless, [they differ] slightly; and the angel who was with me, said that he comprehended everything which was written there from the letters alone, and that every letter contained some idea, yea, the sense of the ideas; and he also taught me what **י**, what **ס**, and what **נ** signified; but, what the rest [of the letters] signified, it was not permitted him to tell: he said also that all things of the Word are inspired in this manner, and that the third heaven knows thence, when the Word is read by man in the Hebrew text, all the divine-celestial which is inspired, and that each and all the things therein treat of the Lord. Such a sense cannot be explained, because it is the celestial sense, of which not one idea can be expressed. From this it may be apparent, that the Word, according to the Lord's words, is inspired as to every jot and tittle. I spoke with them concerning the origin of that thing, why merely the form of the Hebrew letter should present these things; and the cause was derived from the form of the flow of heaven, which is of such a character; and that, because they [*i.e.* the letters] are in that flow, which makes the foundation of order, they [*i.e.* the angels] thence have perception.

CONCERNING HELL.

4672. I was led above the magical hell; and when I was above it, there appeared a great head of a serpent, hideous by reason of its black scales. The body was like a scaly fish. It was said that this magical hell appears thus in the light of heaven. The reason is, because serpents are naturals, and ratiocinations thence: the scaly fish are sensual scientifics, whereby they are led into magical things. Hence it was apparent what was signified, in the prophet, [by] the great crooked serpent and leviathan, where [he treats] concerning Egypt, where magical arts [were practised].¹

CONCERNING THE DWELLERS IN THE UNIVERSE.

4673. (I was led by the Lord, above the magical hell, to an earth in the universe, to the left in respect to the sun there—which is the Lord; and at last, after two days, I came to certain spirits who were from a certain earth there. They were seen very high above us; and thence they explored those things which are below, and also observed them attentively, and likewise observed me, and then spoke with me, thence, concerning various matters, and wondered exceedingly that anyone should come to them from somewhere else. I told them from which earth I was, and how many earths there were in our world, especially telling them about the spirits of Mercury, who wander around everywhere, in order to acquire knowledges for themselves. They said that they had also observed them with themselves.) (It was asked what God they worshipped; they said the Lord, concerning whom they had the idea of a Divine Man, and it was acknowledged that it was the same Lord with our Lord; but they said that they acknowledge and worship, besides, an invisible God; but it was granted me to tell them, that we, also, in like manner, worship an invisible God; but that He is the same as the Lord, because what is infinite cannot be seen; but that he appears as a man; and that, therefore, we worship one God, not several, however we may err concerning the person and concerning the persons.) (Moreover, they were penetrating in sight; and, because they were on high, they saw from thence all things that were below, and also observed them. They were told that they are like eagles, which fly aloft, and see beneath far and wide around. Then were they indignant, supposing that I compared them to eagles, regarded as rapacious birds; but it was granted me to reply that [I compared them] to

¹ The allusion is, plainly, to Isaiah xxvii. 1. Egypt is mentioned in the twelfth and thirteenth verses.

eagles, because they see everything below widely and sharply, not that they are rapacious; and that yet there is a correspondence, because spiritual food is knowledge and wisdom thence; but that the food of eagles is birds and poultry that are beneath them; which, therefore, they look for in a similar manner. It was said by the angels that they correspond to the external power of sight in the Grand Man.)

(Afterwards, it was granted me to see and speak with spirits from the same earth, who were lower down. They were seen lower down, and more forwards, a little further removed; but these were idolaters, for they worshipped a certain idol of stone, resembling a man, but not a handsome man. They were asked why they do that, and why they worship not a living but a dead [God]: they who were the wiser replied that they worship the living God, when their look is directed to the idol; and that they know that God lives, and is not a stone; but still that their ideas can thus be fixed on the Divine, who is otherwise invisible. [Reflect] on the quality of idolaters.)

(I inquired [of them] concerning their earth. They said that they there see their sun, which is a star to our eyes, of a fiery colour, but not greater than the head of a large man; so that it appears less than our sun. Somewhat less than half. They then said that they likewise have lakes and fishes there, that they have meadows, flower gardens, and woods full of fruit-trees; that they feed on these and pulse, and a certain fruit of a tree, which [fruits] are as large as our melons and of a sweet taste. They also stated that there are very beautiful birds there, of a blue colour, with golden wings, and also smaller and larger animals; the smaller with backs not unlike camels in a smaller mould, dotted with golden spots. They also said that they have no houses, but dwell in wooded glades, and there, among the trees, place for themselves a shelter for the rain and for the heat of the sun; and that thus they dwell under that shelter. There appeared to me such a domicile, and that an idol was there. They stated that they do not feed on the flesh of animals; but some of them [on that] of fishes.) (Spirits were seen, who were like themselves had been when men in their earth. They had a face similar to the men of our earth, but with the difference that their eyes and nose were small. This, in my view, deformed them: but they said that small eyes and a small nose, were, with them, a beauty. There was also seen a woman of that description, who was taller in body than the women of our earth, but with a smaller face and with similar eyes and nose. She was dressed in a toga wherein were roses of various colours. She appeared to be dressed in a garment like [we have] in our earth, made of silks of a

similar kind. I inquired whence they provide themselves with such garments: they said that they gather materials of such a kind from their herbs, [make them into] webs (*barkan*¹); and that they weave them into threads, and then arrange these threads with their hands, and, so that they may be connected with others and for the sake of a better join, they moisten them with a glutinous fluid and compress them; and then they colour that [fabrie] with the colours there, derived from herbs, and other things which are there known; and thus make them into a garment. It was also shewn how they make these materials into a thread: their women do this: they sit reclining on a seat and twist these with the toes of the feet, and draw them to themselves with their hands, and thus they are worked into a thread; and [it was said] that they are exquisitely sensitive in the toes of the feet. They said that they have one wife, and no more; and that of her they have many children, as many as ten, thirteen, and more. It was also perceived, that there are many prostitutes there.) (((It was said by the angels, that they are in a world, in the circle of the equator, [and the star which is their sun is²] among the lesser ones there.))) ((There were seen many spirits from thence—many women who were sorceresses, and who were cast into their hell.)) ((They said that there they do not live under governments; but that there is the family, and the domestics. [They] were asked whether they were thus secure from others. They said, why should they not be secure? what more is needed, when they have food and clothing? of what profit is the rest? They were indignant that such things should be asked, because they implied enmity and protection from it, when no family envies another, nor wishes to take aught from it; and that no such thing is perceived. Thus they live, *fearlessly, near each other*, according to the state of those of whom mention is made in the Word,³ where blessedness is treated of; the Lord thus guarding them and averting such thoughts.))

CONCERNING THE CELESTIAL HEAVEN, AND CONCERNING THE DOORS THERE.

4674. I have frequently spoken with those who are of the celestial kingdom of the Lord, who inflow into the affections, and, if

¹ A Swedish word meaning a sort of camel-hair cloth.

² The portion within brackets is inserted by the Latin Editor. The present Editor, however, sees no difficulty in the rendering: "they are in a world, . . . among the lesser ones there," viz., among the lesser *worlds* in that solar system.

³ The allusion is doubtless to such passages as Jer. xxx. 10; Ezek. xxxiv. 28; Micah iv. 4; Zeph. iii. 13.

into the thoughts, it is by means of the affections. They appear in a superior sphere, above the spiritual; and this, because the higher they are there, the more perfect are they. I spoke with those who are in the middle region there, both often and much; and was informed concerning their state there. I saw and well observed, that they indeed remained above in their places, but that they were continuously transferred, by degrees, and successively, from left to right; so that there is, in some way, an inmost gyration which draws them around, of which they are wholly ignorant. They assert that they are always in one and the same place, so long as they are in their mansions. I saw also the light which they have, and also a light beneath, wherein was an infant, and which is so bright that it immensely exceeds the meridian light of the sun in the earth. This is scarcely credible; but still it is true. I saw it in the midst of darkness, and when there was darkness in the earth; and, when I saw it, there was a part opened beneath them, which happened like as when clouds pass by, and are opened in the middle, and then light appears. Then, also, I saw them in the midst of the light.

4675. It is worthy of notice, that all there, dwell there, with their kindred, in their own habitations, which are mansions, as they are called by the Lord in the Word.¹ There are chambers there; there are halls there; there are also paradises outside, where they enjoy themselves; and then, when they wished to see, and hold communication with, those who are below, they open the doors of the chamber, then of the house, and also of the hall; and as they open these, so they obtain communication, and as they close these, so the communication ceases. This I saw. From these things, it is plain, why it was said by the Lord, that He is the door, and the door-keeper—that is, that mediation is by Him. But such is a representative of the communications into an inferior sphere.

4676. Many of those who are in that middle celestial kingdom, are from the gentiles, from Asiatic regions; and very many of them have been converted to the Christian religion by missionaries. These, when they acknowledge the Lord, and so receive faith, believe in the Lord, and do not care for those intricate questions and disputes concerning faith, whether it, or whether charity, is saving, nor concerning the Pope, whether he is the head of the Church; but they live as Christians. These, for the most part, are there, and enjoy eternal blessedness; a blessedness and wisdom which can never be described, nor believed, by any one, on account of its superiority.

¹ *e.g.* John xiv. 2.

CONCERNING CONSOCIATIONS AND FRIENDSHIPS, IN THE OTHER LIFE,
IN HEAVEN.

4677. When I have conversed with angelic spirits, I have observed that those appeared to me like acquaintances and friends of long standing, with whom there is similitude of soul, or who are in the society—indeed, who are in that province—[where I am], although I have never seen them before. This was observed on several occasions. Hence it may be manifest that man, after death, receives many companions, friends and brothers, as if they had been known to him from infancy.

OF WHAT CHARACTER INFESTATIONS ARE, AND THE DOORS IN
HEAVEN.

4678. I saw into a city, where many dwelt, and which consisted of stone edifices. Thither evil genii betook themselves, for the purpose of infesting them; and also they entered the houses where the doors were open: but, when they felt, there, the sphere of good and truth that was there, they commenced to be tormented, and appeared then like reptiles in the streets, seeking with the greatest anxiety how they might be able to depart thence; and, moreover, a way out was shown them.

CONCERNING THE HELLS.

4679. I observed attentively how man devastates and casts himself into hell. There was a heavenly society which the Lord guarded, thus where the Divine of the Lord was. A certain evil one, who was of the worst sort, secretly infested it; and, at length, when he was detected, it was then observed how he was more and more let down into hell; for, meanwhile, because he had been successful, he invented new cunning devices for infesting, and thus associated himself more and more with the hells; and because he was more associated with them, therefore he did the more infest that society. He supposed that he could have refrained; but he was told that he could not, because chained to the hells, and led by those which he had attached to himself. Then was he more and more surrounded with falses thence, which at first appeared like a gross mist, afterwards like waters; and thus he cast himself deeply down. He had been a judge in his time; and, by his cunning, had wrought many evils in that capacity.

4680. Certain ones were cast into their hell more speedily; but, in the meantime, they associated themselves with the hells, or, truly, they are associated [with them] when they return into their internals with those with whom they had been in the life of the body; for their internals were with those. Wherefore, when they are let into such associations, they cast themselves more and more into the abyss. This it was granted me to see on several occasions.

CONCERNING THE JESUITS, AND SO CONCERNING THE [ROMISH]
SAINTS.

4681. I observed those Jesuits who are evil, in the other life, because it is believed, in the world, that they surpass others in cunning and deceit, and in love of the world and of self, and that heavenly things are to them means of profit and of striving for honours. Amongst them, are some who are good, some who are unaffectedly pious, some who are wantonly evil, some who are cunning, and some who are deceitful. Those who are good are in heaven; those who are unaffectedly pious appear at the right, to the front, in a place [which is], as it were, a great cistern. When those of them who are cunning and deceitful wish to entrap the simple good into a consultation, they call those [unaffectedly pious ones] forth from that great terrestrial cavern; and, then, they ascend, as it were, by ladders, and stand together on its borders in a row, with book in hand, and pray for those who are above. (Some of these are of the Capuchins.) Those who are wantonly evil, are those who were not initiated amongst them, but are rather youthful: these learn magic, and openly wish to govern. But these are rejected by those who are cunning and deceitful, because they are of such a character; and they are sent to various hells. The *cunning*, however, are seen on the right side in front, standing above that cavern. They avoid inflicting evil, unless they cannot be seen; but all the while they think evil continually: they know that if they inflict evil, they will be exposed, and cast into hell. Their number is decreasing, nor do they know whither those [who depart from them] go. The deceitful are more remote from them, at their back; and they, also, appear as if standing. These similarly take care not to be exposed, but constantly breathe in [evil] to every one, and inspire others to the commission of evil stealthily. They are exceedingly careful lest they be exposed. When they are manifested to the eyes of the angels, they appear like serpents rolled together, and their number successively increases and decreases; for they reject from themselves the wantonly evil, and also those

who are not deceitful, for instance, the simple. They cast spirits out of their company, above the head, where there appears before them, as it were a chair, together with a wall. There they are sometimes seen in a long row; and they look down below and devise plots; but they are cast down thence from time to time, and dragged away and cast into hell. Those in that place who are further removed to the left, are of the worst sort; and they are more simple by degrees, according as they succeed each other, in order, to the right. The deceits of these cannot be described. Especially do they feign themselves good, and worm their thoughts into the societies of the good, and are there present, and move stealthily, in order that, if [the good can be misled] no otherwise, they may still be ensnared by the external affections of the evil, besides in many other ways, by means of the communications of thoughts round about.

CONCERNING THE HELLS.

4682. Very far in front, are the hells of those who are deceitful and at the same time cruel, where there appears fire, as it were from a sulphureous substance. They are sent deep down, in that place, according to the degree of their deceit and cruelty. The depth is great; for I saw such a one brought thither, and cast in there. At the middle distance of these, also, are hells for the deceitful, which are exceedingly deep.

CONCERNING THE HELLS.

4683. A certain one, who, in the world, had been in the truth of some good (Lagerberg), went in nearly a right line to the front, and noted what he saw there; and he told me that he saw separate regions, where there was a multitude of exceedingly turbulent spirits, of different degrees in the [different] quarters; and he beheld, that, in the midst, was a something obscure, which was said to be a man, around whom they are; and it is said by the angels, that there are such things thus around every man whatever, because man is the ultimate plane; and that, at the present day, there are such commotions around the man of the Church, chiefly from the hells—for they were seen in the plane of the sole of the foot, and they are under that plane. The spirits do not know that it is a man; neither does the man know that spirits are around him. He said that there were many hells beneath those in which they are, and that they who are above, in the world of spirits, act thus

tumultuously into a sphere, which thus appears as a sphere bending itself around, by means of a spire, to the centre where that obscure something, or that man, is.

CONCERNING THE ACCURSED DUST OF THE HELLS AND CONCERNING
A GATHERING OF SPIRITS.

4684. When any one thinks himself to be greater than others, and [desires] to become greater than others in spiritual matters, which is a sort of spiritual pride, he is treated harshly in the other life, for he becomes as if corporeal, and fills the sphere from his own, so that he appears, in these things, like himself; and then he does dreadful things, which must be kept secret. Then is he still let into his corporeal state, and is transferred far to the left, above a river, or boundary-line. There also appears there a smoking pond of fire. He is borne thither; and then spirits are collected to him of such quality as he had been; and this appears to those not present, as if he were rolled in the dust, in every direction, and then as if he were mutilated; and it also appears as if he were changed, when yet he is not changed; and thus he is let into the life which he led in the world: for such pride has such a quality in itself. There also appear, elsewhere, smoking ponds, far behind, at the back; for filthy adulterers, also, to the right; forwards, also, for the cruel.

4685. The accursed dust also appears elsewhere; and that he appears to them [the witnesses] to be rolled in it, is because he is surrounded by such genii and spirits. Moreover, it was shown, that, if such were let into any heavenly society, they would fill the whole sphere with their own consequence, so that the rest should be nothing; and whatever they might speak would turn to themselves; and they would speak concerning themselves, and [not] concerning heaven and God and such things, save on account of self and of self-glory. This is their universal ruling characteristic; and, moreover, angels, who feel nothing for themselves more than for others, appear small and insignificant, and, so, comparatively of no account. Hence it is evident, that they could by no means be in heaven; and, also, that their presence would cause, or introduce, abominations.

CONCERNING THE HELLS AROUND MAN.

4686. I saw how evil spirits and genii are around man according to his life. Thus, there appeared an encircling form, which existed from the influx of heaven; and, from this, there

was an operation into the spirits and genii around man. That form was active, like a vortex, as if it revolved; and it existed from the influx of such spirits, or societies, from hell. As is the quality of a man's life, such is the quality of the spirits his life attracts. Life is general, or universally-reigning, with its varieties. The man who has not yet become actually evil, appears above the earth there (this was seen towards the front), but as it were veiled, as if by an exceedingly dense, opaque membrane. He appears veiled in this manner, when he is above; below, he appears like some obscure, inanimate thing. This appears to the angels, but not to the spirits who are there, who see no such thing. When, however, man acquires to himself a life of evil, then is he more and more plunged down there below the plane of the earth, and, presently, up to the feet; afterwards, up to the loins; next, up to the breast; and, lastly, up to the head; and, then, he is in hell, and he cannot be elevated thence, because he is then in adult and old age, and no longer receives new truths, nor can those which are with him be bended, because they have grown hard. He then appears there, and at last much lower; and it was perceived, that, when man is not far from the end of his life, he droops as to the head, and, at length, becomes bent as to the body, and so forth.

4687. After death, he comes into the society of such spirits. How it happens with him, beneath, was not seen. (There are also some who are in heaven, high above the earth.) It is not permitted to any one, before death, to be with half of his body above the earth, and half below the earth. This [the earth spoken of¹] must [after death] be either above the loins or below the loins. Love in general is there, if the loins are below; just as it is if he stands with the rest of the body above, and so forth. When about to die, he droops his head, and at last falls. The progression of his life appears by his descending more deeply by degrees.

CONCERNING THOSE WHO ARE IN HEAVEN: THAT THE MORE INTERIOR
[THE GOOD] IN MAN, THE BETTER AND MORE BEAUTIFUL IT IS.

4688. There were those who did not understand that there should be such a thing as interior good, and that it was better and more beautiful than exterior good. They supposed that

¹ The Latin has the neuter form (*hoc*), which points to *corpus*, likewise neuter, as the antecedent; but the exigencies of the sense, and the construction of the sentence in the Latin, go to show that the Latin Editor must have misread Swedenborg's manuscript, which, doubtless, had *haec* (fem.), pointing to *terra* as its antecedent.

the exteriors were all. A wife was beheld by her husband; and there were several who assumed her form, so as to counterfeit her. These were evil; they were eight in number, and the wife was amongst them. It was asked whether he could recognise which was his wife, since they were exactly alike in external form. Then he did not know: he said one was his wife, who was not. Then the exteriors of form were taken from them, and they then appeared like diabolical images, except the wife, who was an angel of heaven. Then was he horrified at them, and went to his wife.

Afterwards the external form, which the eight evil ones attracted to themselves by their magical art, was taken away from the wife; and, then, the wife appeared in a splendid form as an angel, and he was astonished; and, at length, that form also was taken away, and then he was astounded; and he acknowledged, because his sight was opened that far, that he was in another state, to wit, in real celestial love, which so affected him that he felt that which he had not before, to wit, heaven, as regards love towards all who are in good. He thus confessed, that, with the good, interiors are given, which are from the Lord, and thence are more perfect by degrees; and that the interiors with the evil are more deformed and hideous.

CONCERNING HEAVEN AND HELL.

4689. All who come into the other life, are, by degrees, remitted into the life which they led in the world, and, indeed, with the externals, and nearly with the entire condition, they had there. But, by degrees, external intellectuals are removed from them, and they are remitted into their nature, the evil into their evil and the good into their good: the former are then sent into hell, and the latter into heaven.

4690. Some complained, when they saw the intellectual which they had in the world, as regards externals, taken away; and they argued concerning it, why it is so; but they were told that, otherwise, by their intellectual faculty they would be in heaven, and by the voluntary in hell—whence would arise confusion. If, also, the external intellectual should remain, they would use that to confirm evils, so that evil would rule, and the rational would serve. Thus, also, they would disturb the angels of light, and deceive the simple, who are in the entrance to heaven, and not yet prepared, and thus would persuade them to evils, and quite take away all their capability of amendment: and so, also, they would take away from heaven its support; for these are those who are in ultimates, and like

supports. Hence it was evident that the Divine order is, that all be remitted into their nature which they have acquired to themselves in the world; and that they come into their nature when externals are removed and they are left to their internals, thus to the interior will—in like manner to their own love.

CONCERNING INTELLIGENCE AND PERCEPTION IN HEAVEN. ELIEZER
[SWEDBERG¹].

4691. There are in heaven those who possess perception, that is, in whom can be insinuated such [perception] as is from the good angels [who] are around, and in whose society they are. Hence they have a general perception, but not, in this way, of the truth of faith in particular. These are such as have not been diligent in studies, nor have troubled about the truths of faith. They are in perception, and not in intelligence, except in a very general, ordinary one, formed from those things which they believed. They believe that the all of heaven consists in perception, and are averse to such things as belong to intelligence. They were shown that they can be as easily led by the evil as by the good, and that they can have innumerable opinions about one thing, and not know which is true. They suppose that only is true which inflows, and which they thus perceive. It was shown them, by turning the thing over, whence it came about that they have taken up several, even opposite, opinions. But they who have been studious about faith, remain, in all such turning over and hence change of the state of the case, in their judgment, nor do they suffer themselves to be moved therefrom, which was also shown. In a word, the former cherish unfavourable opinions concerning all who are in intelligence and wisdom. They have, also, absurd ideas concerning those who are of the celestial kingdom.

4692. Such spirits have a chamber near themselves, on the east; and, when they do not know how a matter stands, they enter the chamber, and there hear what they may believe; and they then believe this from that moment. Near there, also, are those who confide in their own proper power; for they believe that certain are created to be an impure vessel, and certain to be a pure vessel, and thus that they are elected, and not those who are beneath them. But they were told how the matter stands—that all are elected. But this they were not willing to believe. In a word, they are such, because they possess no scientific which contradicts and destroys their perception. They appear quite high above the head, in a slanting direction.

¹ A younger brother of Emanuel Swedenborg's. He died 1717.

CONCERNING THE SIMPLE AND UNLEARNED IN THE OTHER LIFE.
HEAVEN AND HELL. ELIEZER [SWEDBERG] AND MY MATERNAL
AUNT, WHO WAS MARRIED TO SCHÖNSTRÖM.

4693. Those in heaven who shine above the rest, are those who have studied the truths of faith, and at the same time have lived according to them; for the knowledges of truth and good enter into light there, and are in the light. But they who are in knowledges, and in a life of evil, are in hell; for knowledges, with them, have not entered the life, because they have not entered the will, and thus produced good. They who are in scientifics, and have confirmed themselves against the truths of faith in favour of nature, are in hell, because they have interiorly closed against themselves the way to light. To them, however, who have lived according to truths, the way to light is opened by the Lord.

4694. The simple who have not applied themselves to scientifics or human learning, and whose mind is destitute of such things—these, if, in the life of the body, they have studied the truths of faith, either from doctrine and preaching, or from the Word, are good in the other life, and better than the learned, who, to some extent, have closed the interior mind.

4695. But the simple who have not studied the truths of faith, except in the most general manner, and in whom scientifics make no obstruction—if externals are removed from them, they can be held in some good, by the angels; for they can be led by the angels like infants; but when they come into the natural, which is evening and night, they act from no celestial proprium, nor from any truths, but wholly according to influx—ill, because it is from the evil: the good cannot inflow, because they have no plane, none having been formed by the truths of faith.

4696. Such spirits were seen; and it was granted to speak with them, females as well as males. I supposed, at first, that, when in good, or it was morning, heaven could be granted to those who are destitute of the knowledges of good and truth; but it was shown how vacillating they were, so that they could not be led while they were in any sensual-natural state, but they then laid hold of any opinions whatever, so that all things were indeterminate. When one turned himself, then he changed his mind, like a revolving wheel, to the opposite, and believed this to be true. Hence it is patent, that a plane must be formed from truths of faith, or from knowledges of good and truth, both in doctrine and life, that is, by act, in the world; and that, otherwise, their state is vacillating and evil.

4697. Women were also shown, who, because they have not given heed to knowledges of truth and good from preaching,

were deceived by evil women, who were also sorceresses, there. Those who have lived well, were conducted to a place where they might be amended.

4698. Afterwards, I met with some one, known to me, by sight, in the life of the body. He had given much study to such things as belonged to psychology, and also a little to what belonged to the Word; but his life did not thus correspond (Bishop Rhydelius). He penetrated all arcana, and perceived whether a thing was true, nor was he moved away from these, however he was turned, and in whatever society he might be. I spoke with him concerning the fact, that to imbue principles of truth is to appropriate them to one's self, and so, in the other life, retain those things which serve for a plane to the celestial angels. It is otherwise with those that had not confirmed themselves in truths.

CONCERNING A CITY WHERE FAITH ALONE [WAS BELIEVED IN].

4699. There is a city, forward, to the right, in the plane of the sole of the foot. I was transferred thither, and saw the place. The environs, there, are partly mountains, with marshes between them. There are also suburbs there. I there spoke with some. In that place, were those who have believed that faith alone saves; and, amongst them, are some, also, who have lived a good life. In that place were evil ones also, many of whom were robbers; but these were separate from the former. I spoke with them, chiefly with the good, concerning various matters; and it was said, that they [the good] dwell among the evil, in order that the city may be preserved; for the Lord is then able to be present along with heaven, and thus to provide that they may not perish. It was also said that the evil there, are, to some extent, capable of amendment. There are also simple ones, who believe in simplicity. In a word, it is a society which is a form of many, in the midst of which are the good, next the true, and, round about these, are the evil. Thus it appears to the eyes of the angels. There was also a preacher there, of whom mention has been made above, who was in very excellent intellectual light (Rhydelius).

CONCERNING THOSE WHO BELIEVE THAT HEAVEN IS BESTOWED OUT OF MERCY.

4700. There was a certain one who was intelligent in the world, and also, in the other life, was in the perception of such things as belong to intelligence (Rhydelius). He, like others,

supposed that faith alone could save, even at the last, at the hour of death, no matter how the man had lived; and, consequently, that heaven is given to every one in the other life who has such belief, thus from mercy alone, for the sake of the Son. He believed that heaven is thus granted out of mercy, and did not as yet know what heaven is, namely, that it is within, in man—in the affection of his life. Wherefore, he was conducted into heaven, where is the entrance to Paradise, to the front. There, encompassed with spirits, and thus tempered, he beheld many things, and constantly said that they were stupendous. He saw angels there of such delightfulness, that he could not wonder enough—in a word, he saw the glory of heaven in the place there. Those who were there, said that they wished that he would remain with them, and a lodging should be given him. He also accepted—but they admonished him, in case he were not of such a quality as themselves, that he should beware when the light and heat of heaven approached. The light of heaven approached; and, then, his sight was obscured more and more, until, at length, he could not see; and this was attended with some interior pain. He was then restored, and now saw the angels there more resplendent than before. Afterwards, the heat of heaven approached; then, he began to be distressed, and anguish penetrated towards the interiors, until he felt tortured; and next, he became like a heavy weight, and at last fell down; and he asked where he could be revived; and at last he was revived. He was then asked whether he wished to be in heaven. He said [that] he did not desire it in the least.

MARVELLOUS THINGS CONCERNING THE MEMORY THAT REMAINS
AFTER DEATH. (PORATH AND CEDERSTEDT.)

4701. It happened that there was a certain one who had practised fraud with another (Porath with Swab). He appeared like a great serpent, which coiled itself around the neck of another. He there wriggled himself about. It was terrible to see,—and at length he was pulled away, and it was discovered that he had written to the latter, concerning all the things that ought to have been kept secret, about affairs and about persons. At length, he was detected and explored; and then Cederstedt approached him, and, there, wound something round his foot, next, on both sides of the breast, and at length over the head; and, then, many things which he had done were detected.

4702. It was Porath, who had stolen various sums, from two individuals and from the public. The sums were 5000, R. 2000, 6000, 5000, 20,000, 165, 500, 5000—a total of about 39,000;

which he also confessed, besides many other things, with the circumstances.

4703. Afterwards, were recounted the things which he (Cederstedt) had accepted—which was done quickly, in the space of an hour, even to three and four hundred various things from various persons, all of which were acknowledged, and this so quickly, when pointed out, that the very least details were laid open; even his book was read, word by word, on one page, concerning certain sums which he had received, and which he had written down. In a word, it was amazing to hear each matter recounted in order, in an hour's time, without a mistake. Then all who stood by, even himself, were amazed that such a book of life should be at all possible, wherein the least details of all things should appear opened, and should be recalled. He acknowledged to everything, because he saw all the circumstances.

CONCERNING FORESIGHT AND PROVIDENCE, IN THE MINUTEST MATTERS.

4704. Many transactions between me and Charles XII. were recounted; and it was then plainly shown, that the Providence of the Lord was in the minutest details, and that all things which were going to happen to him, in life, and after death, were foreseen and provided for. Further, that, unless the state had been changed from favourable into angry, with Charles XII., one [of us] would certainly have perished. This occurred with many circumstances, which it is not allowed to relate. Hence, it was evident, that, with the Lord, all things are present, and that providence is in the minutest details of all things.

CONCERNING THOSE WHO ARE TURNED INTO ANIMALS, AND CONCERNING A CITY.

4705. In the other life, there appear animals of various kinds, for instance, sheep, horses, serpents; also camels and elephants. These were seen, and appeared like living ones in the earths; and some wondered whence this was, whether there was life in them, or whether they were so created, there. It was afterwards manifested that they were societies of spirits, to which such animals correspond—as, for instance, those who are in general knowledge, to elephants and camels—which appeared thus. A dog was, as it were, dragged down from top to bottom, and then those societies which returned thence to their own place, appeared. In order that I might

know of what quality their state is, there was then seen a certain one who was an acquaintance of mine in the world, who was evil (Cederholm). At first, he was seen as an infant; after this as a venomous serpent, which twisted itself around in various ways; and the next moment he appeared in his own form; again, a second time as a serpent; and he was then asked how he at that time appeared to himself. He said that he was in thought how he might rule others, by saying such things concerning others as were to their prejudice, in order that he might thus arrive, by craftiness, at the rule whereto he aspired. Hence it was evident, that, when they are put into states of their ruling life, they then appear to themselves, indeed, as men, but in the light of heaven, as serpents: others, as other animals. I saw, also, certain ones as birds. Thus they do not appear such to themselves, but to others. Their progressions and movements are changes of state, because these appear in this manner.

4705[$\frac{1}{2}$]. Houses, and many other things, are affections, which, in visible form, appear thus. The varieties of affections may be estimated from styles of construction, and also from streets; from the form of the buildings, and from the surfaces around, mountainous, marshy, etc. Wherefore, those who are in a like affection dwell together, and this constantly.

4706. A noble horse was seen; and he was running swiftly back and forth—(Rhydelius)—and then he was seen by others as a horse, and this for a considerable time and frequently. He was asked how he seemed to himself. He said that, to himself, he remained without such a form. In his own chamber, he seemed a man as before. He said that he had not noticed any such appearance; but that he was then in thought concerning the understanding and the will: that, to the latter, pertained love and good, and to the former faith and truth, and that they were like flame and light, and were associated: further, that, at the first appearance, the truth of faith was in the first place, but that, in another state, it was good.

CONCERNING THE DWELLING OF THE INTELLIGENT, AND CONCERNING THE HORSES AND CHARIOTS THERE.

4707. A certain one desired to see the dwellings of the intelligent, because he heard that horses and chariots appear there. It was (Rhydelius). He also came thither, and, at first, saw nothing else, in the whole region, but chariots with horses; and, when his eyes were opened, he saw men there, walking. He said that, previously, there appeared to him chariots with horses.

They said that so also it appears to them, sometimes; and that the chariots with horses are the doctrinals of charity, concerning which they think and speak together; but that the reason they are the doctrinals of charity, was because they [*i.e.*, the speakers] belonged to the ancient churches when those doctrinals prevailed. When he meditated on this, they saw him as a horse running swiftly and returning, although he stood quietly. The wise ones there told him that they saw that he was in faith alone; for he was a small fleet horse, and not a chariot. They also saw, from his dress, what his function was. Afterwards, when he departed, he entered a chamber where was a tree with fruits; he plucked a branch thereof, which he carried with him. It was a small bunch of grapes. Hence, they knew that there was also something of good in him, because a sound grape is the affection of truth.

CONCERNING GOOD WITH ONE WHO ROBBED AND MISLED, AND CONCERNING ANGELS OF LIGHT WHO ARE NOT CLOTHED IN A WEDDING-GARMENT.

4708. A certain one, who, in the life of the body, was an acquaintance of mine, was in heaven with those who were intelligent. From them, he was able to perceive, with exceeding accuracy, the things which were in others, their disposition and genius, and, likewise, present it to view—which, also, he did. I supposed that he was an angel; but it was afterwards proved that he was a devil. There was a certain one who lost his way; and there then appeared a certain one with a good face wherein nothing evil and false was apparent. He had a slender club under the left arm, wherewith, on seeing the wanderer, he approached and at once furiously attacked him, and wished to rob him. He also took out a sword that was in a scabbard, attached to some garment—which conduct was indefensible. It was then shown that he was the one who was in heaven; and he was afterwards examined, and it was discovered that he was not in interior good; so that he had appeared, to every one, good, just, righteous and true, when, yet, under this, he was a robber; and it was ascertained, that, in life, he deceived under such an outward appearance: further, that he accounted adulteries a matter of no moment, and did filthy things; likewise, that he did not believe in any God, and, therefore, had not been of any religion. All these things were shown before the angels, and, afterwards, that he had association with the angels in heaven by exterior good in himself; and that thus he could be retained in heaven. He also knew the

truths of faith, but from memory. He was then cast forth towards the right side, over Gehenna, and afterwards elsewhere, and thus into hell. It was said that such are the worst of all, because they can deceive almost the interior angels. This also appeared from the fact, that, when he was cast out, the angels from whom the influx into his good proceeded, began to lament that a good man should be cast out and thrown into hell.

4709. Then also appeared others, many of the female sex, at the right, at a rather great distance, in the plane of the sole, who inflowed into the inmost members of generation, and who likewise have been such as appeared good and chaste, and yet were evil and altogether filthy.

4710. There appeared, for a long time, on the left, at a distance above, in the plane of the crown of the head, those who have likewise been of such a nature as to inflow into man's members of generation, and, as it were, bind them with a cord let down from themselves there, and so unite themselves; whereby was signified the inmost of love with those, whom, nevertheless, they misled in such a manner that they were able not only to deceive them, but also to lead them whithersoever they would; for conjunction and the stroking of the genitals by others, represents the pretence of affection for another, and so insinuation by feigning the loves which are with any one—by means of which arts they are seduced and led whithersoever it is pleased. The above-mentioned spirits [did this] more completely and interiorly; for they have altogether bound themselves [to the latter]. But both the women and the men were thrown into hell; for these latter were bound with their cord and thrown into hell, thus.

CONCERNING ONE GOD, AND NATURE. THAT STATES PRODUCE
DISTANCE — NEGATION ABSENCE; AND, SO, CONFIRMATION
PRESENCE. THAT FAITH CONJOINS.

4711. In such a state as that in which spirits are, and then wholly like them with a human body and human senses, I was in an apartment; and there were many in another apartment; and there also appeared books. I looked at one book, which was written with letters like the ancient Hebrew; but I immediately closed it and looked at another. Then I spoke with one of those at the table. The rest lay down by the walls. I said that I am in the world, and, yet, at the same time, in the other life. I touched him, and he felt it; I also said that the man that lives after death is within the man [that lives in the world.] Because he believed this, he appeared entirely present; but the rest, who lay down by the walls,

vanished as to their heads; so that there was no appearance, at last, except like a shadow in their place. I afterwards heard that they did not believe what I said, and that therefore they appeared as though they had vanished, or were absent; for the idea of one man enters fully into [the mind] of another, where it is affirmatively received; and thus they appear present according to agreement and affirmation: so that the ideas of thought which are not received produce absence; that is, negation does.

4712. From these things, it may be apparent how the case stands with faith in the Lord. To those who believe in the Lord, according to the truths of faith, the Lord is in presence, that is, is present and has His abode with them. But to those who do not believe, the Lord is absent, because He cannot be seen by the thought, nor recognised by the affection. Concerning those, the Lord says that He does not confess them because they do not confess Him.

4713. I also spoke, at that time, with certain ones in a city, to which they proceeded over a long, level bridge. Certain prelates came; and I spoke with them concerning the Lord, that in Him is a perfect Trine, which was also shown from the Word, and that, therefore, God is one, not several, as He is in the thought of those who divide Him into persons. Thereupon, the elders there said that they acknowledge one God, but only the Father; and that they name the Son and Holy Spirit, but do not think of these as of Gods; but they were asked, whether they had any idea concerning the Father? It was perceived that they had no other, than, as it were, of an infinite universe, without boundary; but it was said that thought cannot then be determined and fixed, still less the affection. The simple said that they wished to have a God of whom they can think, and who receives their thoughts, and by whom they can be affected with love; and that they can by no means do so, if God, in the idea, is such as a universe without a boundary. It was further shown that this idea falls wholly into nature, and thus the acknowledgment of God perishes. Then it was shown, that, when they thought concerning nature in general, the idea fell into a similar notion with that they entertain about God whereof I have written before; so that, to them, nature is God.

IRON FIRE-TONGS—WHO APPEAR THUS. WHAT ROTATION IS,
AND COAL.

4714. A certain one, of whom I have spoken above, on a former page, who carried a wooden club under the arm and robbed, was led out of hell, and spoke with another, and like-

wise demeaned himself like a good, just and righteous man. They walked together. Then there met them a certain one, who blamed the first one because he had deceived, and this under the guise of sincerity and good, and because he had squandered those things which he had obtained on loan. And then he seemed, as it were, to be revolved, and in the midst of the circumrotation there was, as it were, a coal almost ignited, and then not visible; but it immediately re-appeared, and he said that he was terrified by a certain one, who had loudly upbraided and threatened him; and that he was angry. The coal in the middle, almost ignited, was his internal anger; and the circumrotation like a wheel was his apparent justice and sincerity. He afterwards seemed like a pair of iron tongs, wherewith they take up coals of fire, and so was cast into hell; for it was known that he deceived, under a show of sincerity, and that he was able to deceive all there.

4715. Then I bethought me, that, as often as I have touched the iron tongs with which coals of fire were moved, so often was I conscious, that, from some, there came, as it were [the knowledge] that they wished to strike the Lord therewith, and this frequently even to indignation; and that this proceeded from such characters, namely, those who, in external form, behave themselves sincerely, justly and uprightly, so far as [to obtain] the confidence of another, and yet still deceive: they never return, nor think of returning a loan; thus they care nothing for stealing, if they dare to do it; they account adulteries as of no moment, and do not believe God to be anything—nor such things as belong to the Church.

CONCERNING THE STATE OF SPIRITS RELATIVELY TO THE STATE OF MEN. THEIR REFLECTIONS.

4716. The state of spirits relatively to the state of men, appears similar at first glance, but yet it differs greatly. They think, indeed, similarly, and will similarly, but they are different as to reflections. Man in the world reflects from his corporeal memory, but spirits from the interior memory. When a man sees another, he reflects upon all that he had heard and has experienced concerning the person; and acknowledges him as friend and companion with whom he has associated, and, for various reasons, entered into friendship. But not so spirits. They acknowledge as friend him who is like themselves; for an acquaintance, every one who receives their ideas; but this with much variety, and whether they have been acquainted or not. Man reflects upon the various things wherewith he may array, and with which he does array himself; and this variously.

Neither do spirits do this. Garments are given them according to their state; and they do not know whence and at what time, nor do they care. Man knows of what sort is his house, his rooms, his halls, and many things, also the furniture. Spirits, indeed, are similarly circumstanced; but when their surroundings are changed, when new things are given them, when they are provided with furniture, they rarely reflect from whence, and when, these things came. But it is different with one spirit to what it is with another. Likewise, when he comes into another place he does not know where he had been before, thus does not turn back from the former to the latter, as does man. In a word, reflections are circumstanced according to the states in which they are, who are in the other life, and they who are in the world. In respect to reflections, so many things occur that they cannot be described; but, still, they have a wakefulness and life, though, on account of the differences of reflections, it differs greatly [with spirits] from the wakefulness and life of man. With evil spirits, it is altogether obscure, for they know nothing save to act from the propensity of evil; but it is otherwise with the good, because these think and act from an intellectual ground. The angels think and act in a far more excellent manner than men, although they are not so well acquainted with the state of man as to be able to institute a comparison. The principal cause, is, that they have no memory of the past, as regards such things as are external, but as regards such things as are internal, thus which are of faith and eternal life; but, from whence, or how, these things are learned, they do not remember. In this they are like infants who learn and know not how.

THAT THE FACES OF MEN ARE ALTERED IN THE OTHER LIFE.

4717. I saw two who were good, and known to me in the world (Moræus and Bjerchenius). They appeared with quite another face than before; and I was asked whether I recognised the latter. I said, No; and conjectured, and at last it was discovered that it was Bjerchenius. He had a bright, comely human face. He seemed in a chariot that was half open, because he was then mediating about the doctrine of charity. The reason is, because, then, good conjoined with truth fashions the face; for every angel and good spirit is the form of his formed good.

4718. But they that are evil, successively throw off the human form; and, as to the face, when beheld in the light of heaven, they do not appear like men, but like monsters, of

various deformity. The reason is, because good conjoined with truth by the Lord, form the angelic heaven into the likeness of a man; wherefore, all who are there, are images of that likeness, according to the quality of their good. The inwardly evil in hell throw off the human form, and appear as monsters, according to the quality of their evil.

CONCERNING THE SPIRITUAL AND CELESTIAL, IN RESPECT TO CONJUGIAL LOVE.

4719. Conjugal love with the spiritual begins from externals, thus from a certain lasciviousness: they love nakedness, and it excites them. At length, indeed, externals vanish; but, then, conjugal love, in its effect, is wont to cease. It is otherwise with the celestial: with them, conjugal love begins from internals, thus from the conjunction of minds; and they do not regard nakedness—just as in the torrid zones, where the natives see each other naked, but yet love none but their own married partners. The celestial also appear naked in the other life, and the spiritual clothed. The latter are lascivious from their natural constitution in the world, but not so the former. I was informed by them that such is the case; and, moreover, the reason is, because the voluntary faculty is not destroyed to such an extent with the celestial as with the spiritual. The celestial love from this, which is the inmost of man; but the spiritual from the intellectual part, which is relatively external; thence it is, that their disposition, in the beginning, is lascivious. Hence also it is evident, that the state of the celestial is the inverse of that of the spiritual.

CONCERNING THE DARK CHAMBER, ITS QUALITY, AND THE QUALITY OF THOSE IN IT.

4720. There appeared, again, the dark chamber, where many sit at a table and acknowledge the president for Supreme God. They adore him, and deliberate concerning various things, even in religious matters, as, for example, whether there is another God, whether there is a heaven and hell, whether there is conscience, and the like; and they conclude in the negative. They are such as have acknowledged nature for God, and committed evils, without conscience, and have, at the same time, excelled in thought. They are from ministers, and from many others. But it was discovered, when some light was let in from heaven, of what character that chamber is; that it is a

sepulchre, and that there are coffins there, wherein are corpses, and that they sit on these: some upon the corpses themselves, there, and some sit upon the bones. They also appear, in that light, like ghastly corpses. The reason is, because they adore what is dead, and deny what is living; hence no communication with heaven can be given them. They are like fools, in that they do not know other than that they are endowed with great genius, and that their president is the Supreme God.

CONCERNING PROFANERS.

4721. There was opened, on one side, a certain chamber, inwardly plastered with something snowy. It was constructed of brick-work, but plastered. A bed appeared by the wall there. He who was there seemed like nothing else than some bony, black, charred thing, from which there rose, along the wall, a black vapour. He who was there was a profaner. The covering which is outside of the charred, black body appears white. The interior part was such a black vapour as this was also like; he was, moreover, cast into another place.

CONCERNING MECHANICIANS. POLHEM.

4722. That mechanician, inasmuch as, in the life of the body, he constantly mediated how to construct *moving* machines, and succeeded therein above others, because he was endowed with such a genius, had, in the life of the body, confirmed himself in the belief that there was no God; that everything was from nature; that the living [soul] in man and beast is something mechanical, which, being filled with air, is thus formed according to its nature and the laws of order; and that those creatures thence live. He did not wish to know what is the life after death, what the internal man, what heaven and hell, what the Divine is other than dead nature, what Providence is other than the blind fate of nature and chance. He had confirmed himself against these. But, because the imaginative power which he possessed in the body still remains, therefore, he learns and teaches, there, how various things can be created, such as birds, mice, cats, also human infants. He does this by a working-up and formation of some mass, and, then, by means of ideas of thoughts, there thence appear such things. For, in the other life, thought can represent such things with any one; but it is a something aerial that appears thus, and nothing real. He was shown that all others, by

means of imagination and phantasy, can present a similar effect, and that this is child's play : but, still, he continues, as if stupid, to fashion such things, and new ones, from his mass. He, also, was in the dark chamber, and showed his art ; and he was also seen in the dark chamber sitting upon the dead bones which were in the coffin. This, also, was because he was of such a character that he had not acknowledged what was living, but what was dead.

BABYLON. CONCERNING THE INSANITY OF THE EVIL FROM THE LOVE OF SELF, THAT THEY SUPPOSE THEMSELVES GODS, YEA, GOD THE FATHER.

4723. They who have been in the highest self-love in the world, and have ruled, such as popes, cardinals, mufti, and similar ones elsewhere, believe themselves gods in the other life. They wish to be called gods, like him who is president in the dark chamber. To what a pitch this insanity grows, seemed wonderful. These are they who place their seat, as it were, on a very high mountain, which is in their midst, and believe themselves to be God the Father, and send, as the Son, some one, whom they call the Son, to execute their commands. One was seen by me, as if on the top of the mountain, with a large snowy beard ; and thus he governed—but he was cast down into hell, and then succeeded another. It is Lucifer, on the mount of Assembly (Isaiah xiv.).¹ Above him, is kept, by the evil, a certain one like an angel flying, being provided with wings, whom they call the Holy Spirit.

CONCERNING FAITH AND LOVE.

4724. There appeared many spirits ; and I spoke with the one just mentioned, and then he appeared clearly ; but the rest began to disappear as to their heads. This was so, because he who appeared clearly, affirmed and believed what I said ; but the rest, who disappeared as to their heads, did not affirm, consequently, did not believe. Hence it was evident, how it is with faith in the Lord : that the Lord appears to those who believe and affirm, and is conjoined with them by means of love or charity ; for faith is not given, consequently not the appearance of the Lord, unless there is love or charity ; for this receives faith, and presence and conjunction is thence.

¹ The allusion here is to Isaiah xiv. 13. The Latin Editor read *Isaiah xii.*

4725. The Lord can, indeed, appear, even to those that are not in love, thus to those who are in persuasive faith; but it is an imaginative, not a real appearance.

THAT I WAS IN THE STATE OF SPIRITS.

4726. Twice or thrice I was let into the state in which spirits are, so that I was a spirit with spirits, thus without an earthly body: and I have then been with spirits and spoken with them, have seen them, and have examined how much their life differs from the life of man. They had a similar face, similar body, even similar clothing and similar speech. I spoke with them concerning this matter, and stated that I was a man in the world and at the same time a spirit among spirits, and that they were ignorant, when they lived in the world, that there would be such a life after death. They heard, they answered, they joined in conversation; some of them have forgotten that they have been men, but still have been led to the recollection of it—for they who are there for any great time, at length forget the life in the world. They who have died in infancy do not know about it, but they are shown. I saw their habitations there, the cities and streets; I have gone about with them, I have surveyed everything, and then I have grieved that they even spoke with me. How ignorant the man of the Church is because he does not know this; and if he hears that it is so, he does not believe, for the reason, first, because he does not in heart believe in a life after death; second, because he believes that his life is the life of the body, and that there is not an interior man, by which he lives; third, furthermore, because he cannot believe that his soul after death is like a man, still less that it is a man, as to the face and the whole body.

CONCERNING THE FAITH OF WOLF.

4727. There was a certain one very celebrated in the world of letters, who had written very much, even on theological matters. He was at first naturalistic; but when, afterwards, he was admonished, he turned round, and pretended to piety and confession of faith from the heart, to such a degree, that they knew no other than that he was a good converted Christian. But that he only did this with the mouth, and the contrary in the heart, is evident from his confession before good spirits in the other life, where he was reduced into such a state that he should speak from his thought which he had in the world, and

not from simulation. He then confessed that he never believed in any God, but that nature was everything. He said his reasons were, first, that God is never seen nor heard, but that He is in secret, and this for ages; and that if there were a God, he should present himself to the sight of men, so that they might believe: second, that nothing of Divine Providence appears: third, that the soul is nothing but breath, which exists thus from the interior organisms, which being dead the soul also is dissipated, because that is only like an atmospheric affair: fourth, that brute animals also think, and will too, and some of them more dexterously and intelligently than man, as, for instance, the bear, dogs, mice, foxes; and what differs is so little that it is scarcely worthy to be mentioned. It is as to speech, which they do not have because they have not such an organism [as man]; but still parrots and the like speak, and they know what they say: fifth, that the last judgment has been expected in vain for so many ages, and that it is false that the stars will then fall from heaven upon the earth, because they are larger than the earth, and that the sun which still sits unmoved in the centre will do likewise, besides other things of a similar kind. He admitted these things in the presence of good spirits, although he had spoken otherwise [in the world]. Hence it is evident of what quality are the learned of the world, and that the most learned are atheists, and that they confirm themselves more than the rest, according to the greater knowledge which they possess, greater self-confidence and greater abundance of confirmations of the false; so that learning is, to them, a means of becoming insane. It was said to him that [in the world] he did not believe that he was going to live after death, but that he now perceives that he lives, and that he formerly thought falsely in this respect.

4728. His followers, with himself, operated into my tongue, and infused an effort to bite it, which is a proof that they spoke according to the confession of faith, but that inwardly they were devils, to wit, in love of self and the world. He was especially in love of money apart from its use, thus in a filthy evil; moreover, in self-love, for he wished to be greeted "the light of Europe." But he was told that he comes among fools and simpletons; for the doctrine of faith, which he confessed with the mouth and denied in the heart, is wholly taken away from him, and he is left to his evil. Inasmuch as he did not wish to believe this, he was told, that, by confession of the mouth, he is associated with good spirits who are in the ultimate of the order of heaven, for they believe that men are of such a sort as they say—they affirm that it cannot be thought otherwise; on the other hand, that, by denial of God, and of all the things of

faith, he is associated with hell; and that, thus, he is between heaven and hell, and that by good spirits he is elevated above hell, and that the infernals also employ him as an instrument for injuring the good. Lest this should be effected, the knowledge of truth from the Word and doctrine is taken from him, and he is left to his evil, and so is cast into hell.

WHAT [IS SIGNIFIED BY] A LITTLE DOG ON THE SHOULDERS.

4729. There appeared over a woman (Maria Polhem) known to me in the life of her body—over her shoulders—a small dog which went around from one shoulder to the other, and also licked her lips. I was instructed that it signified that she placed the sum of civil life in elegance and the preparation of viands; so that, from the refinements of luxury in the preparation of viands, such a dog appeared, and it signified this.

THAT FACES ARE CHANGED.

4730. I was shown some acquaintances that I had in the life of the body. At first, for some time, they appeared with a similar face to what they enjoyed in the world, for the reason that they were then in the same state as to externals, as they were in, in the life of the body. But they were next shown, when externals were removed. Then those who have been interiorly good were seen with another face, and indeed with a more youthful, fair and delightful one, and this according to the interiors. But they who have been evil were seen with a hideous face. It was hardly a face, but rather a beard, or bundle of teeth, or otherwise monstrous; for each relates to man, according to the truths and goods of faith and love, and contrariwise.

THAT ALL WHO ARE OF A SIMILAR CHARACTER ARE RECOGNISED,
NO MATTER WHAT FACE THEY HAVE.

4731. In the other life, friendships and intimacies are not made by relationships or intercourse, but similitudes of mind produce such things; wherefore, when any one appears, he is at once known as a friend or as an enemy, from likeness or unlikeness. The reason is, because all the thought of one is communicated to another, and the affection of thought fashions the face; hence it [*i.e.*, the face] is known to those who are similar, and unknown to those who are dissimilar. When they speak together, if the communication is not received [in the proper

manner], but is received in a different way, by another, or is not believed, the one addressed begins to be invisible as to the face, and, afterwards, when he believes, returns. Likewise, the thoughts of another are even represented by the objects in their place, or around them. Spirits and angels do not attend to these things, because it is from order in the other life; and that which happens according to order is like a familiar thing, which is not thought about.

A GOLDEN AND A SILVER HEART, AND SILVER SWORDS.

4732. Good spirits [are such] as have not yet become angels, because they cannot but often come in contact with evil spirits, who constantly attempt to produce evils. The number of such [evil spirits] is very great; and the evils which they produce are innumerable, as to genera and species. Those who are good, and interiorly angels, have given to them a breast-plate, which is, as it were, a larger form of heart, made of gold. When the evil, or robbers, meet them, and they draw aside their garments and show the golden heart, the robbers dare not do anything. Those who confess the Lord, are given a breast-plate of gold; but beforehand, while as yet they acknowledge Three Persons, their breast-plate is of silver.

4733. And there is also given to them a sword with a silver hilt, together with a belt. When they carry that sword, evil spirits dare do nothing. The golden heart, and the sword with the silver hilt, are representative of interior angelic consociations.

THE DWELLINGS OF THE ROBBERS.

4734. Round about, there are cities here and there; and, in other places, appear marshes or swamps, and also numerous ruins of houses. There, the dwellings of the evil are. Evil spirits dwell in holes and darksome places, to which there is descent by steps. The places there are shrouded in darkness; and, when spirits, missing their way, come thither, they are approached by those robbers; but those that are good are liberated immediately. Those who miss their way, for the most part, come to such places, and suppose, at that time, that there is a way through them into the cities; but they mistake. The deeper the places are, the darker they are, and the worse are the robbers there. There are some who have been in considerable dignity during the life of the body, amongst that crew; for their interior delight, when they lived in the world,

was to plunder and rob. But they were there restrained by laws, and by fears, on account of profit and honours, of the loss of reputation.

CONCERNING SPIDERS.

4735. There was seen, connected with the web of a spider, a thread, which extended, on high, into the interior heaven. This thread was drawn down; and there followed it a diabolical spirit, who appeared to angelic sight like a great, dreadful spider, which, when drawn down, lay upon a stone, and was beheld; and then more than half of his head was crushed with the heel (that is . . .), and the rest of the head was crushed by the end of a staff, so that [the spider] seemed altogether crushed and destroyed. / This was upon the stone.

4736. Then it was said and shown who those are—that, namely, they are those who learn arts for elevating themselves towards the interior heaven, which happens chiefly by means of the habit of entering into the minds of others and almost filling them; and this, even to the point of thinking like them. Especially do they learn the truths of faith; and they learn to enter into the affection of truth, by holding the thoughts in those things a long time, but this with the constant purpose of deceiving, mocking and ruling: thus [their purpose] is full of craftiness, deceit and malice. By means of such things, they insinuate themselves among the angels of heaven; and these are the ones who [insinuate themselves] into the societies of the interior heaven. They are Wellingians.

4738. But this is permitted by the Lord, in order that such spirits may be with those societies, for the sake of infusing opposite things, such as tempt, which the societies ought to shake off—hence, for the sake of strengthening the sphere of truth and good, and extending it. The angels said that they are, also, sometimes observed; and that they sit in corners, and sometimes they appear and sometimes not; and that they cannot be dislodged, before the time of their casting down arrives.

CONCERNING THE NORTH, AND THOSE WHO DWELL THERE.

4739. I was brought over to those that dwell afar towards the north; and it was seen that there was there a large continuous building, built of stone coated with lime of a greyish colour, and divided into apartments. The apartments were uncovered, or without a roof. This building was extensive both

in length and breadth ; and there were temples, also, in another, or upper part, also uncovered, and likewise of plastered stone. There was a crowd there, outside of the temple, leaping and performing unholy dances. At a very great distance in the north, there appeared a small apartment composed of wooden rafters, with a roof. This was in the uttermost boundary. Those who are there, are those who have been in natural truth, and in that, or according to it, have lived a good life.

CONCERNING THOSE WHO ENTER INTO ALL THE AFFECTIONS OF MAN,
AND DESTROY THEM (GYLLENBORG).

4740. There was a certain one, who, while I slept, about morning, drove away, in a moment, two angels and one who leaned nearer to me ; and, then, he assailed me, seizing the genitals with the hand, and wishing thus to destroy me ; but I held my hand above them. Then I awaked, and asked who it was. He spoke, and said that he was Frederic Gyllenborg. I also supposed it was ; but it was one of the genii that was similar to him. He was compelled to speak and divulge what art he employed. He said that he sits on the wood (of the Lord's cross) in His sepulchre, in the rock of Mount Olivet ; and that he then sits immovable, so that neither angel nor devil could move him away from thence. He had produced such things for himself by phantasy. He added, that, when he descends into the sepulchre, there come several spirits ; and he employs them to drive off good spirits and angels from every one. He confessed this ; and these are they who are of such a quality as F. G., although, because he had been among pietists, he still thinks about heaven, about the life after death, about God and about Providence, very sanely, and speaks more so—and, then, with persuasive faith, by which means he enters into the affections of the good—but, for the sake of deceiving. And still he has no conscience, although either his country should perish, or his neighbours be snatched away or murdered on his account, he having, for his only end, rule over all, and gain by means of rule. He now [seeks this] by powerful means.

CONCERNING A CERTAIN PEOPLE IN THE UNIVERSE, AND CONCERN-
ING CHARLES XII.

4741. There was a certain one, who had been the most obstinate of mortals of this earth (Charles XII.). He was so obstinate that he was never willing to desist from his purpose,

but would remain in it, though he should suffer either the cruellest death or the most atrocious hell; and, when he concluded to do evil, he was also able to confirm his stubborn purpose by such things as appeared to spring from an end not evil in itself: as, for example, when he wished to deflower any virgin, and this by secret violence, he invented [for a pretext] that he wished to be liberated from that evil, and that if it could not happen otherwise, he would be let down into another hell: he appeared as if he wished this. Hence his apparent end, according to this, was, that he wished to become better; but, yet, he remained most persistently in that diabolical evil. So, also, when he lived in the world, and lost his country and all who were in it by obeying Gjortz, he said that he wished well to the country: he was not willing to see that such was not the case, but that he most obstinately remained in the purpose never to desist, before he was brought to such extremities that nothing remained. This was shown, and, also, that, in itself, it was diabolical: he believed, however, that this must be the glory of his country; but it was shown that he ought to be considered as insane.

4742. It was shown with which spirits he communicated, namely, [with spirits] from two societies; from one of which are Cerulean spirits who are from the planet Jupiter, and are good. They have for an end, that they may be continually perfected. These spirits are good, of such a quality also as Charles XII. himself when in a good state; then, he altogether wished nothing else but truth. The other society was in the universe, not far from those Ceruleans, namely, on the right side, at a distance. They are such as are, of all, the most obstinate, so that they never desist from a resolution once taken, whether it is good, or bad, and yet they think according to the truth. These were those with whom he communicated: for such obstinacy does not exist within the limits of this planet.

4743. There came one to me from those in the universe. He was a short, gross man, with a round felt hat. It was said by the angels that he was thence, and that they are of the most obstinate character, but, still, such that they are alternately in hell and in a world of brightness. They were compared to marsh-flies that fly upwards, in troops, and afterwards are in the marsh. It was said that they have no knowledge of any God; but that they call the light, which they see when they are above, God, and the darkness, when below, the devil: thus that they acknowledge truth as God, and the false as the devil—as also he (Charles XII.) did.

Afterwards, there came a certain one, the same I have mentioned, with a bowl of liquid in his hand, and threw the liquid

towards me. It was immediately dissipated. They said, that, in a certain place, they drink such a liquid, which they could not designate; and that they throw it at spirits, when they are in their obstinacy and stubbornness: if, then, those spirits receive it, that is a sign that they should not desist from [their purpose]; but, if they do not receive, that is a sign that they should desist. Consequently, that they thus explore contumacies there.

CONCERNING THE LEARNED WHO HAVE PLACED LEARNING ONLY IN SUCH THINGS AS SUBSERVE INTELLIGENCE AND NOT IN INTELLIGENCE ITSELF. CONCERNING CHRISTIAN WOLF.

4744. I was conscious of a certain one, from whom there emanated a sphere like clouds of dust; and when it entered into the nostrils, it was like that dust, involving somewhat of suffocation; and he spoke slowly, with a certain gravity. They said that he sat earnestly meditating in his seat; and it was said that it was Wolf, in that state. He was then forwards, in the plane of the sole of the left foot. That he was perceived of such a character, is, because, in the world, he had studied only such things as are instrumental causes, or means for acquiring understanding—such as mathematics, physics, philosophical studies, logic—wherein he had placed wisdom, but not in the truths themselves of nature, still less in the truths of faith, which, therefore, he had not believed. They who thus study possess such a sphere; and they also appear, to the sight, as chimney-sweeps.

CONCERNING THE INFERNAL MARRIAGE.

4745. There was a certain one, who, in the world, was the most stubborn and obstinate of all men, so that he was never willing to recede from his purpose, even if he should be deprived of life; and it was only when reduced to extremities, that he was willing to yield (Charles XII.). He had for a wife, in the other life, one who was of a similar disposition, but more stubborn than he.

It was shown, at first by means of a knife which he twice or thrice swallowed in her presence, that he held her in deadly hatred, and then by his inserting the knife in her back, plucking out her heart and gnawing it for a long time, frothing very much about the mouth. She saw this; and, then, she, also, being filled with devils, exercised her stubbornness, and was

more stubborn than he, and regarded not life, or any torture; and, finally, she brought the matter to such a pass that he began to obey, till at length he was subdued (*Coïon*), and kissed her unclean lower parts, out of obedience, and then praised her, because she was his ruler. They were disturbed, a long time, by the collisions they kept up in their deadly hatreds. At length, he dares not do anything against her, because she reduced him to subjection by her greater stubbornness. Hence it may be evident of what character is the infernal marriage, when they who are in such hatred are conjoined through the control [of one over the other]. Such are the marriages of all who reduce their married partner to subjection by stubbornness; and then, at the same time, they live in externals as if in friendship, but in internals they are in deadly hatred. It was said that she was obsessed by female devils who have thus subjugated their husbands—principally by Dutch women. It was shown that it is permitted to such to hold each other in deadly hatred, until they feel such delight in that marriage, that they can almost be united as one; for each feels the delight of dominion in the other; and, since one has contributed thereto with the other, it is that delight which is felt.

THAT THE LIFE AFTER DEATH IS THE LIFE OF THE INTERNAL MAN;
AND WHAT THE QUALITY OF SELF-LOVE IS.

4746. I have been instructed by much experience, that they who, as to external life, appear, from their acts, bearing and speech, to be moral and Christian, and yet, as to internal life, think ill, namely, from self and the world, continually, become devils in the other life; and, on the other hand, that those who, as to external life, appeared proud and despisers of the neighbour, and yet, as to internal life, were righteous and blameless, come into heaven in the other life; for, in the other life, externals are, by degrees, put off, and internals remain; for the veriest life of man, where are his love, ends and will, is in the internal man.

4748. A manifest example of those who have been interiorly in self-love, and externally affable and virtuous, was (Charles XII.). He was interiorly the proudest of all in the universal world: nor did he aspire to the greatest name in his kingdom only, but in the universal globe, which also he wished to govern; and, in some manner, he supposed himself to be interiorly a God. He could think interiorly, better than other men; even in every accident and in danger, his interior thoughts were most sagacious.

He saw every single circumstance about him at one glance; he inwardly collated them and concluded rightly; nor was he willing that any one should know this: he pretended, exteriorly, that he could not think interiorly. He was indignant if any one said he possessed sagacious thought inwardly. To act thus he considered kingly; and he accustomed himself to do so continually. This was his interior life; and, in it, he thought concerning his dominion over all, in all things and in every detail; also that this was divine; and he believed, not that God is interiorly within that life, but that God is in men, especially in himself; and so he had no regard for religion. He praised the Mohammedan religion above the Christian, and said the latter religion was only for the simple; and, if he had been able, he would also have been willing to introduce natural religion, suited to the apprehension of all naturalistic persons. He also placed the kingly quality in stubbornness, even to the death; and, in that matter, he was fierce and cruel, having no regard for man's life. He could invent excuses which could not be gainsaid; and then he was in the persuasion that the thing was in such wise, and in itself right, because it was from his internal thought. Nobody knew these things in the world, unless something of it by conjecture. He counterfeited justice and truth more perfectly than any other man; but all these things were laid open in the other life. He was there taken out of a dreadful hell and let into the state of his external man; and then he behaved himself virtuously, justly and truly; but, as soon as he came into his internal state of life, such things showed themselves as were dreadfully diabolical. He could see, in a moment, more things around him than others, no matter who they were; he could dispose these to assist him, so that he might rule; and this not only in the hells, but also in the first and second heaven, which [latter] he attracted to himself by means of the external man, and its just and true features, and likewise, at the same time, its persuasiveness. In a word, he sought hells which should obey him, and in heaven such things as might also assist him in his purpose of reducing all to subjection and of making himself the supreme God—whom he had believed not to exist, unless [He were] such men [as himself]. To relate the details would fill pages. He raved in this way for a week, that it might be shown to the angels of what quality he was, and of what quality they are who have acquired to themselves such an internal life in the world. He was present in his internal, diabolical life, more when in punishments and judgments than when out of punishments and judgments. He was told that were there myriads of myriads of such as he, they would not weigh, even as a feather, with the Lord; but he cared nothing

about this. He wished to become the devil himself, and ruler of hell, and then to enter into a compact with those in heaven and with the Divine there as to power; but with the end in view that he might rule all things in hell, and that those in heaven might obey him: if otherwise, that he would reduce them to subjection. Such was his quality. Hence it was evident of what nature was the internal life, which was his ruling life; and that he is become a devil above the rest, and is then a fool above the rest.

4749. There was another whose exteriors were full of haughtiness, but his interiors good. It was (Ericus Benzeli¹us). He, in the world, placed himself before all others; he despised all others in comparison with himself, except one who excelled him in memory; he placed everything learned and wise in memory; he was in the doctrine of the Church from memory and not from himself; and, being of such a character, he was not permitted to defile his internal. He at first suffered hardships in the other life. There appeared about the cerebrum, as it were a bony skin, which was several times broken with great pain; and then he was brought into his interiors, which were good, and was then like an infant. He was instructed, by angels, in a mode accommodated to him.

4750. It could hence be evident of what quality is self-love; for Charles XII. was interiorly in self-love beyond all men, and had imbued it in life and doctrine; in that, namely, first, he not only wished to subjugate hell and become the greatest devil; but also, secondly, to subjugate heaven and place his throne above the Divine; thirdly, wholly to deny the Divine, and to believe it no other than that, in man, which thinks and wills, thus man; fourthly, in that [all such] thus root out God Himself from their hearts, and deny Him, so as to sentence, as it were, to death, those that deliberately affirm a God—which, also, he himself did in a dreadful manner, when he heard a certain one do so; and fifthly, in that he denies all things of good and truth, thus all things of faith and charity. Such are those, the life of whose internal man is self-love.

4751. It was observed that he (Charles XII.) excelled others in the faculty of taking inward note of things; for, when he was in interior thought, he could, almost with a glance of the eye, go over a hundred things, and examine of what quality they were in relation to his end, which was dominion; also, how he might be able to dispose them, which, too, he did, to suit himself. Hence it was evident what acuteness and, as it were, intellectual

¹ Dr. Achatius Kahl, in his *Narratiunculæ* (page 9) and the Rev. Prof. R. L. Tafel, in his *Documents* (Vol. I., p. 608) consider this Ericus Benzeli¹us to be the *younger* of the two men who bore that name.

power the malignant enjoy, especially the deceitful; but they are vastated to such a degree as to become more foolish than others. Charles XII.'s end in life was to most obstinately insist on subjugating the Divine, for the sake of his own rule, and this to such a pitch, that he wished to die like Samson; wherefore he cast himself into a cloud, at the hinder part, where were the Anakim, or evil ones of the Most Ancient Church; and he wished to stir them up, and so prevail. In that place, he was then vastated, by them, as to his intellectual faculty; for to be conjoined with them is to perish as to everything intellectual. But as he came only slightly into the cloud, he proceeded, although he was stupid, to pursue the Divine still farther,—for, his resolution or will remained—and this he did over a pond on the right side, which no one can pass over without being suffocated. In that place, he utterly lost the remainder of the intellectual, or of thought, and was at length brought to a cave which is in the confines of both [the cloud and pool], and was there plunged beneath, where he is foolish above others in the degree of the cupidity of ruling, even over the Divine.

THAT THE INFERNALS ARE GIFTED WITH OBSERVATION.

4752. It was observed that devils, before being fully vastated, enjoy the gift of observation more than others. They can perceive all the particular things which are round about, just as serpents or eagles can look abroad and gather all objects into one view, and this in a moment. They can also understand the truths of faith. But there are cupidities of evil which make them dull, and bring it to pass that they do not receive [the truth]; and in that state they do not believe that truth is truth, for cupidities of evil reject the truths of faith. Several instances of this power of observation have been experienced, especially in regard to a devil, Charles XII., and in regard to those who inspired these things. They could see, in a moment, how all things and every detail coincides with their ends; they could arrange and dispose them to their own pleasure; they could reject and oppose those things that fight against falses and in favour of truths; yea, they could see single societies, where there were innumerable persons, as to what character they were, even the individuals therein, and thus dispose things by means of sight alone. Hence it might be evident what keenness of sight is possessed by the evil, even the worst, before they are fully vastated.* *

CONCERNING THE VASTATION AND CONDEMNATION OF THE EVIL—
THAT THESE ARE FROM THEMSELVES.

4753. It is granted me to know, by continued experience of some [years], how the evil vastate themselves, and at length cast themselves into damnation. From their acquired nature, they cannot do otherwise than engage in wicked practices, and so infest those whom the Lord protects; and when they do this they thereby assail the Divine, and summon infernal societies; and the more they infest those the Lord protects, the more of these societies do they summon, and so more and more imbibe the hells, until their acquired nature becomes full. According to the degree of the infestation, the Divine is resisted; and, then, in that degree they summon the hells, that is, imbibe such things from the hells, and associate themselves with them. Hence it is evident that the Lord vastates, or condemns, no one, but that they themselves do it by dashing against the Divine more and more, until at length, when they have become full, they cast themselves into the hells, and then into damnation, or spiritual death.

4754.* * A most striking example that the evil, and even devils, have the faculty of understanding truth, was (President Stjerncrona). He so excelled in that gift, that he could lay hold of and understand the truths of faith, even to the minutiae, when these were exhibited to him, to the life; and he also acknowledged them: for instance, that there was divine order, and that the laws of order are the truths of faith; that love to the Divine and love towards the neighbour constitute heaven, and that love of the world constitutes hell; that divine order cannot be received save by the humble, and that humility cannot exist with those who are in self-love; that self-love is hard, and love to the Divine is soft; also, that self-love must be wholly crushed, and that this occurs in hell, and that, nevertheless, humility cannot exist [in those circumstances]. These and the like truths he was able to lay hold of and understand; but, still, he could not act otherwise than contrary thereto, because imbued with the desire of ruling over others. His life in the world was scandalous with the most shameful adulteries; and yet he promised repentance but still continued [in evil], utterly defiling divine things by the fact that he acknowledged his sins, prayed devoutly for forgiveness, to that end used the holy supper, and yet persevered afterwards [in sin]; and, at length, he confirmed himself in evil, and was then given up to evil entirely, so that he could no longer do aught but evil, without any conscience.

CONCERNING RESPIRATION.

4755. It was said, and was also well discerned from previously-known facts, that every society of heaven has its own peculiar respiration, distinct from the respiration of any other society, and that every infernal society is similarly characterized. The reason is, because all respiration is circumstanced according to affections and the thoughts thence arising; consequently, according to loves and faiths. This respiration is varied, from origins, progressions and several things. It is thence also known whence every one is, and this naturally and without previous knowledge, because it is according to order.

IN WHAT MANNER CERTAIN EVIL ONES ARE REDUCED TO TERROR,
ON ACCOUNT OF EVILS WHICH THEY PERPETRATED IN THE LIFE
OF THE BODY.

4756. Those who have altogether confirmed themselves against the Divine, and so have regarded evil as of no moment, are dismissed to hell amongst their like, who torment each other until their evil begins to be lessened, by means of terrors. But they who have also thought about the Divine, and yet committed evils without conscience, are sent to cities, where are judges, examiners and chastisers—for instance, they who esteemed whoredom a matter of no moment, and, in the life of the body, have violated virgins indiscriminately, are sent to such cities; and the judges and explorers there perceive immediately in what evil they are. They furnish them with lodgings, and severely admonish them with threats, not to do such things. Shameless women also are admitted to them, who pretend to be virgins; if they violate these, the examiners report it to the judges, and they are chastised. They are again remitted, and proceed in a similar manner. If they do not as yet abstain, they are punished more severely: at length, they [the women] are so admitted that [the men] suppose no one sees; they [*i.e.*, the women] also remove such a belief [the belief, that is, that they are seen]: if they sin then, they are brought before the judges, who at once see whether they are guilty, and grievously punish them; and this is continued for a long, long time, until at length, they dare not do so any more—not from conscience, but from fear. Those who have been still greater evil-doers, are sent from the city across the Jordan, as it is called, and there are most severely examined and chastised.

CONCERNING REVEALED THEOLOGY, OR THE WORD, AND CONCERNING NATURAL THEOLOGY.

4757. For several days, there was an important discussion between certain ones who have believed the Word, and that everything there is from the Divine, thus, that it is Divine in itself. Some of those who argued were such as, in the life of the body, believed that Natural Theology should have the precedence, and that this should illustrate that, and not the reverse. There was great bitterness; but it was on the part of those who were in favour of Natural Theology, and not on the part of those who were in favour of the Word. The former infested the latter cruelly, for several days, and breathed nothing else than their destruction, both of soul and body. They also admitted the hells into themselves, to act through them; and this so far, that the hells altogether spoke through them. These not only denied that the Word, or revelation, is anything, [but even] despised it on account of its style, so simple and incongruous, as they affirm; and thus they entirely rejected it in their heart. They were then told, that it was of such a style, because it contained in itself the most profound things, which are laid open in the three heavens in order; and that in these is the Divine Wisdom, and thence the celestial and spiritual nourishment of these heavens; for the heavens are conjoined with men, especially with those who are of the Church, and dwell in their good affections; thus they make one with the man of the Church, by means of the Word. But still they could not receive it. They understood, indeed, that it was so, and also knew it, in the other life; but, because they have been of such a character in the life of the body, it has not remained with them, but the hells still acted through them, and they thus wished, with all earnestness, to destroy those who had faith in the Word. It was hence apparent how the case is with those who believe that it may be known from nature that the Divine is, of what quality it is, that there is a heaven and hell, that there is a life after death—namely, that they believe nothing at all. The reason is, because they are in the light (*lumen*) of nature, and not in the light (*lux*) of heaven; thus with infernals, not with celestials. Two or three of them were known to me in the world—Ericus Benzelius,¹ Anders Rudberg, Christian Wolf. Two were priests.

¹ Ericus Benzelius *the elder*.—Kahl is of opinion (*Narratiunculæ*, p. 9) that the *younger* of the two men bearing this name is here meant; but Dr. Tafel (*Documents*, Vol. I., p. 608) applies the passage to the *elder*. The fact that the above description does not tally with that given of the younger man in other parts of the present work, (see No. 4749), compels the acceptance of Dr. Tafel's view.—EDITOR.

4758. It was further shown that Natural Theology could discover nothing at all about the Divine, about heaven and hell, about the life after death, or about faith, unless men have previously known those things from revelation; for that which man knows can be confirmed, learnedly by the learned, and ingeniously by the ingenious. Wherefore, they who have faith from revelation, can confirm these things by several things in nature, and so strengthen their faith. The reason is, because man always has a natural idea about all heavenly things, and because, without some idea, there is no comprehension, no memory, yea, no faith, in anything whatever. The qualities which have belonged to the ideas concerning matters of faith, are also evident in the other life; and they were also shown to me. They are all natural: wherefore, if such things as belong to faith are confirmed by the natural truths which are of the sciences, faith is strengthened. But they who do not believe in the Word, but suppose that it is to be believed when they have exhibited reasons, from natural truths and many similar things in nature—hence those who imagine that Natural Theology will illumine the mind and cause it to believe—any such one is much deceived. He goes in inverted order; he wishes to enter into heaven by means of nature, or by means of a grosser into a purer thing, by naturals into spirituals. This is wholly contrary to order; for, then, man is blinded more and more, and, at length, so much so, that he believes nothing, yea, denies [all spiritual truth]. Such had been the condition of those who wished to enter into faith from Natural Theology; for, in this way, they acknowledge nothing of the Divine, for the natural man does not comprehend those things which pertain to heaven, or spiritual things, unless he be enlightened from heaven; and, then, it is the spiritual man that sees it, although it appears to be seen in the natural. This is also taught by the Lord where he speaks of the rich man and Lazarus, that, unless they believe the prophets, that is, the Word, the rest avail nothing at all. These things are also those which are described, in the internal sense, by Egypt, in the prophets: for Egypt is science, thus, Natural Theology.

4759. Some of such a character in the other life smell offensively, like house-lice; in a word, they who have faith from revelation, can be confirmed from nature, and from such things as pertain to Natural Theology, as also from miracles: the reason is, because they are in the affirmative state, and bring all things to that point of view, and especially, because they are in the light (*lux*) of heaven, and are able to see things in nature from that light. But, on the other hand, they who have not faith from revelation, cannot be confirmed from nature, and

from such things as belong to Natural Theology, nor from miracles: the reason is, because they are in the negative—and, when this rules, everything is brought to that point of view, or so explained, that it might agree with it—and especially, because they are in the light (*lumen*) of nature not illustrated by the light (*lux*) of heaven; for exteriors can be seen from interiors, or posteriors from prior things, and effects from causes, but not the reverse. The angels of heaven can see what things are happening in the hells, and the evils and falses there; but the infernals cannot see what things are in the heavens, nor the goods and truths there. The reason is, because the former are in the light (*lux*) of heaven, but the latter in the light (*lumen*) of hell, which is such as is the light (*lumen*) of nature not illustrated by the light (*lux*) of heaven. This light (*lumen*) is what in the Word is called darkness.

(CONCERNING THOSE WHO DO NOT SEEK OUT, AND PROCURE, SURE DOCTRINALS FROM THE WORD, BUT ONLY REMAIN IN THE SENSE OF THE LETTER.

4759½. It was shown me that there are some who do not procure for themselves sure doctrinals from the Word, but know the Word, and apply it to whatsoever comes into the thought, and that they remain merely in the sense of the letter; they do not, however, diligently seek truths therefrom. Those who do this, can confirm, from the Word, whatever they please, even falses; for those things which are in the sense of the letter of the Word, are general vessels, which scarcely appear, then, to be from genuine truths.)

CONCERNING THE DRAGON IN THE APOCALYPSE.

4760. It was discovered to me who are understood by the dragon in the Apocalypse. They are those who reason about divine truth from sciences, thus, from such things as are in nature, and, for confirmation, take the literal sense of the Word, which they torture into agreement; thus, those who wish to be wise concerning Divine things from Natural Theology; and, especially, those who are naturalistic, and, in their heart, deny the Divine; for they reason more than others, and bring all things to the negative. There was a certain one, who, in the world, was the first theologian in his kingdom. He did not believe in the Word, but believed that Natural Theology enlightened the mind and taught spiritual truths. He

acted like such as are dragons merely in this, that he tortured the literal sense of the Word to whatsoever he wished, when yet his purpose was to destroy it, and, especially, by means of the literal sense to destroy the internal sense.

4761. These two classes together make the dragon, as to one mode; for each wished to violate the internal sense and destroy it—one altogether and openly, the other also, by not being willing to know that any other Word is given than the sense of the letter.

4762. He was told that the Word, even as to the letter, is holy, but from the fact that it contains in itself holy things which are perceived in heaven, and which treat of the Lord and His kingdom; and that nobody ought to remain in the literal sense of the Word blindly, but seeingly, namely, he ought to form for himself true doctrine from the Word, and, so, apply the Word. If he does otherwise, he falls into errors, as many as he wishes to fashion for himself, and also applies the Word, in every case, to his own pleasure, thus wrongly and perversely—which is to profane it. He who forms for himself true doctrine thence, can see why the Word speaks as it does in the letter, to wit, that it may enter as a general basis into minds, and give a handle for thinking truly about these things. For instance, he who has formed for himself the doctrinal that the Lord is pure love, thus pure mercy, and from pure love and pure mercy evil can never be intended, still less produced, knows, at once, why, in the letter of the Word, it is said that there is no evil in the city, save from God,¹ that the wrath of God burns even to the lowest hell, and that He will be delighted in that they perish; he knows, namely, that it is man whose wrath thus burns against God, and that it appears then, as if from God; and, so, that it is according to appearance that it is thus said.

CONCERNING CHARLES XII., AND CONCERNING THE LOVE OF DOMINION.

4763. He was present with me a long while, at first such as he had been in external form, which lasted for a year's time; and then he behaved quite temperately, but, still, time after time, the abominable things which were within, burst forth. He was afterwards let into his interior state in which he had been when in the world. He thought inwardly in himself, which no one in the world could perceive, nor did he wish it to be noticed; and it was also discovered, that, for years, he spoke with spirits, which speech with them was brought forth a long time, namely,

¹ Amos iii. 6.—“ Shall there be evil in a city, and the Lord hath not done it?”

what he spoke, and how they had answered, and that he had not only been instructed concerning the Lord, and concerning such things as pertain to the Church, but was also frequently admonished, and even chastised, and also urged to depart home and make peace; but he would not. He constantly desired to become greatest of all; but when this was denied him, he determined to destroy the name of the Lord, by atheistic doctrines; and then he began to love persons of such a character, or atheists, from his heart, and to look out that he might have such at hand when he should annihilate religion; and then, also, he rushed into abominable things, that ought not to be named (dog), and similar atrocities; but, still, in the exterior form, he had concealed such things, and this right on until he made peace.

4764. This he also continued in the other life, and behaved himself as an enemy to the Lord, and wished to destroy whatever was His, and this quite a long time—at first for weeks, next for months. He acted the devil in effigy, and wished to stir up all hells whatever, and was frequently punished; he was let into a most filthy hell, where there are swine; but, still, he persisted. But to relate the particulars would be to write a book. Hence it was evident of what quality is the love of dominion, which was in him in such an extreme degree, that, although he speaks with spirits and angels, and is instructed daily, yet, notwithstanding, he not only does not receive, but even, at length, denies the Divine itself—which also he did, by attributing all things to nature. Such is the love of dominion.

CONCERNING THE MEMORY AFTER DEATH.

4765. It happened that spirits saw in my memory something about a certain servant, [namely] that I have not given him what was due to him; and this matter had been dreamed on several occasions, and still I have given him all that I stipulated. When I told them this, then they extracted from my [interior] memory the number of times I have dreamed about it, and what I have dreamed, which was quite frequently—also, that I have given him his wages; and yet I myself have wholly forgotten this [as regards the exterior memory]: moreover, they did the like with the servant. Hence it was clearly manifest to me, that each and everything, yea, the minutest details, were inscribed on the interior memory, or the memory of the spirit, even things which have been wholly obliterated in exterior memory.

4766. They also enumerated the times, how often my friend

was separated from me, whereof I myself had been wholly ignorant; and yet the details were inscribed on the memory of my spirit.

4767. From this I concluded that all things, in general and particular, are foreseen and provided by the Lord; because they are in the memory, and make the moments of man's life, that is, form the states of his interior life. I have also heard recounted, by a certain one who slandered me (? . . .), the times and words, with the circumstances, what ill he had spoken of me and to whom, that he knows [me] to be a disgrace and reproach to the country, and many similar things; and this was done for about half-an-hour, *seriatim* and rapidly. Wherefrom, it might also be evident to me, that all things, in general and particular, even to the minutest details, remain with man in the other life.

CONCERNING THE HEAVENLY MARRIAGE, AND CONCERNING THE INFERNAL MARRIAGE.

4768. There was a certain one who was in the infernal marriage (Charles XII.). He practised a certain kind of wickedness against others, who were in the heavenly marriage; but, then, as a punishment, the heavenly marriage love was communicated to him. Then, from the communication of the influx, he was so miserably tormented, that he was, as it were, in a flame of fire. He bawled and shouted because he was so tormented, and this as long as the communication lasted. Hence was evident the degree and quality of the hell which the influx of heaven, with those who are in hell, produces.

CONCERNING THE ATHEISTIC CREW IN EUROPE, WHERE THE CHURCH IS.

4769. It was shown [above] how great is the number of atheists within the Church. All of these that are alive [as to the body], are, as to their souls, in the other life, and in society, there, with other spirits—which they themselves do not know. These spirits, namely, of men who are living, are presented to the sight, towards the right. There was a vast multitude of such as at this day are atheists, and are alive in the world—so great that it could not be numbered. It was numbered, by classes, up to three millions, besides many who appeared, as it were, to rise out of the sea, that is, from sciences.

CONCERNING THE BEGINNING OF A NEW CHURCH.

4770. Afterwards appeared the atheistic crew which is within the Church; then, when it vanished, it was said, by many, that it has been announced, that, somewhere amongst the nations, there begins to take place a revelation from heaven; that is, that spirits and angels speak with them, and teach heavenly doctrine, and especially concerning the Lord; and that those there embrace it, and that thus a new Church from heaven is rising up. Then they spoke concerning this matter; and it was said, that, in this manner, new Churches had been formerly founded, namely, the Jewish, by miracles and living speech with Moses and out of Mount Sinai, thus, by means of spirits and angels; the Christian Church by miracles, and also speech of men with spirits; for spirits spoke with the apostles: moreover, besides the miracles, many also spoke in foreign tongues. Hence there was rejoicing in heaven.

4771. This appeared to take place to the left, in front, as if somewhere in Asia, in the vicinity of Africa.

4772. There then appeared many from this place—that is, their spirits—who spoke with the angels, and were instructed through heaven from the Lord, concerning such things as belong to heavenly doctrine; and they said that they would communicate these to their people. Afterwards came hypocrites, and some from hell, and bore in contrary things, to which, however, the former spirits did not attend, but yet heard, in order that they might know contrary things, and so be the better illustrated in truths; for where there is enlightenment, there also there must be an idea of the contraries.

After that, the angels spoke together concerning the fact, that those who are within the Church are of a depraved disposition and nature, namely, that they wish to have an invisible God that does not fall into the thought, or concerning whom [no] idea could be formed, and thus with whom they cannot be conjoined by sensual thoughts and affections. Such are they who are within the Church; wherefore, they do not acknowledge the Lord as God, because He was a man, when yet they who were in the most ancient times, and were wise above others—as, for instance, those who were before Abraham, Abraham himself, and those who were after him—worshipped Jehovah under a human form; and when He appeared under that form, they called him Jehovah, and Creator of the universe. Similarly do the wisest of the angels: they worship God under a human form; and the Lord also appears to them under that form. They say an invisible Creator is an incomprehensible being, to whom they cannot be conjoined. This is inscribed, from heaven,

on the nature of the nations outside of Europe, and, also, of some within Europe; wherefore, they wish to worship God under some form. When these hear that the Lord was seen by men in the world, thus when they hear about the Lord, they then flock together, believe, and eagerly embrace the doctrine concerning Him, saying that if God, He must have appeared to men, and under no other shape than the human. This is implanted in men's nature, because it is from heaven; but this is eradicated, as it were, from the hearts of Christians, except from the hearts of some of the simple ones.

CONCERNING THE NEW CHURCH.

4773. In a wakeful vision, I was conducted through several regions, forwards, a little towards the left, for quite a remarkable distance, until [I arrived] within the tract where are the spirits from this globe. On the way, I was taken possession of according to the minds and nature of the spirits, and, everywhere, was almost compelled to reflect upon myself and my merit, and to attribute all things which were done by me to myself. The reason was, because the spirits of those regions through which I was conducted, were of such as, in the world, believed salvation to be merited by their works, and this in the particulars, when they have done well from the precepts of religion. There was a region, where, still more conspicuously and manifestly, they attributed all things to themselves or to merit. This region was nearly at the end of the rest; for all these regions were so arranged, that such a faith should go on increasing. There was also a region where they doubted, on account of so innumerable a crowd in infidelity, whether any salvation can be given, but [supposed], that, on account of the multitude of infidels which prevailed and as it were overflowed, the angelic heaven would perish.

4774. After I passed through these regions, I was conducted to a great palace (in appearance, like the castle at Stockholm), and into a spacious court there, extending from one side to the opposite, which is by the sea; and when, at last, I came towards the sea, certain ones spoke, and said that a revelation was promised which they have long expected, and that now they can scarcely expect it any longer. Then appeared a certain luminous appearance, as it were in gloom. Hence they conjectured that the revelation is about to come; and, when I was conducted towards that place, I heard those there say that they expect a revelation concerning Christ, whom they called by the name current amongst them, the Only Man. Then, [one]

of the angels from the Lord spoke with them, and instructed them concerning the Lord, saying that there is one God, and He is the Lord, and that it is the Father Himself, the Creator, who, when He appears in human form, was, and is, called the Son of God: hence they might have known that the Son of God was from eternity, and that He was the same with the Father, but in a human form. They said that they understand and perceive this; but, that He was born a man, they do not as yet apprehend: wherefore, they were instructed by the angel how this matter was circumstanced; and they, at length, confessed that they apprehend that also, and that it happened for the sake of the salvation of the human race. The same ones who were there, afterwards related that they have long had revelations from heaven, and that thence was their religion, and that it has been promised them that many things should be revealed to them, and, finally, touching God. They knew many things about heaven and hell which Christians are ignorant of. It was perceived that those in the earth, with whom there is thence communication and influx, were about the region of Africa, partly also in Asia, rather near the Indian Sea, but not in the immediate neighbourhood of the sea.

4775. I was next led from thence towards the right, where I also heard people speaking and expecting revelations. With these, angels spoke, and instructed them concerning the Lord, and that they were about to receive the unblemished doctrine of the Church out of heaven, and also that they would receive a Bible, but a new Bible, from the Lord. I heard them saying that it could never be otherwise than that God, the Creator of the universe, has appeared in the world before men, because He created them and loves them, and because there is a life after death, and He wishes thus to save them to eternity; and that that appearance must have taken place, even to the sight of the eye, in human form. Then the spirits spoke together concerning the fact that those who are in the Christian world, at this day, especially the learned, are of quite another opinion, namely, that, inasmuch as the Lord was born a man, and appeared a man, He cannot be, as to the human, the God of the universe, still less the Creator of all things; and that this is a sign that their nature is perverted; for, in those with whom there is anything uncorrupted in the intellectual part, and still more in the voluntary, it is innate that the God of the universe must needs appear altogether as a man. Hence, the ancients called God, when He appeared in the earth, Jehovah, Creator of the universe—for instance, Abraham and the rest; and, likewise, the Gentiles of that time, who were wise above the rest, in Greece, and afterwards in Italy, made all their gods men, as

Saturn, Jupiter, Neptune, Juno, Minerva, and many others; likewise the nations wherever they worship idols; because it is innate in them that they see their god, and thus acknowledge him. This arises from the reason that the Divine Truth proceeding from the Lord, puts on the human form, not only in the universal heaven, but also in every angel there; for Divine Truth is, in its form, a man. Hence the correspondences of all things in the heavens, with man, concerning which see nos. [3624-3649, *Arcana Coelestia*]. They spoke such things to each other; and they marvelled that, in the tract where the Church is, few of the learned are willing to acknowledge the Lord as God, merely for the reason that He was a man; and that, what it is to make the human Divine, they do not at all apprehend. But I also heard some saying, that it is from permission that certain ones in the Church worship the saints as gods, to the end that [the idea of a visible God] may not perish; and that they [thus] retain some notion, from nature, that the Divine is in a human form, that is, that the Divine proceeding from the Lord is human in every form.

4776. The ones with whom took place the conversation concerning doctrine from heaven, and concerning a Bible, were a little to the right of the former, as was said; and it was perceived that they were in the entrance to Africa.

4777. It was next shown, in an obscure vision, in what way that heavenly doctrine would advance in Africa, namely, from this place towards the interiors of Africa, but, still, not to the middle of it; and, then, should bend itself to the inhabitants who are in interior Africa, nearer to the Mediterranean Sea, and thus go on for a long distance, but not as far as to the coasts; and, then, after a time, should bend its way back through an interior tract as far as towards Egypt; and, also, should then proceed from there, to some in Asia under the government of the Turks, also in Asia round about. Hence, the angels rejoiced that the coming of the Lord was now at hand, and that the Church, which is now perishing in Europe, should be renewed in Africa; and that this is done by the Lord alone, by means of revelations, and not by missionaries from the Christians. The people in those countries were also cautioned not to receive any doctrine from Christian missionaries, but that they should indeed hear them, but not believe them. For which reason also, that heavenly doctrine is not divulged to those who are near the coasts, for Christians come thither and introduce scandals; for these surpass all in believing nothing, and living impiously.

4778. I was brought back from thence by another way; and, while on the way, I felt a contraction and pain in the thoracic

region, for the reason that there were those who acknowledged faith and not charity, as the only medium of salvation; for the thoracic region corresponds to charity.

4779. At length, when I parted from those about whom I spoke just above, I heard them praising God, very earnestly, in a great assembly, singing, Hallelujah. I was afterwards brought back, but higher up, where were spirits from the regions of the north part of Asia; and it was perceived that they were of such a disposition, from their life in the world, as to be able to receive the heavenly doctrine of which I have spoken above. I was afterwards brought back to the region where are those who are in sciences, namely, such things as those from which human learning is at this day imbibed; and it was there observed, that all there were totally unable to apprehend that the Lord can be the only God, merely for the reason that He was a man—and not even that He can be God; and, thus, that these were able to receive the heavenly doctrine in the very smallest degree; for they have no perception that it can be thus, because they have by means of sciences extinguished every gift of perception. But, in a region farther to the right there, downwards, were those who were more in the capacity of receiving that doctrine, who had not extinguished, by sciences, the gift of perceiving that a thing is as it is.

4780. Hence it was evident that the heavenly doctrine should at least be propagated from those nations, to spirits who are from various regions of this earth, and then to spirits of other earths. The subject is continued [below].

CONCERNING OUR EARTH—WHY THE LORD WAS BORN THERE.

4781. *Continuation.*—There was a talk concerning the Lord, why He was born in this earth and not in some other; and [it was seen] that the reason was, because, in this earth, doctrine communicated from heaven, could be propagated throughout the whole world, and remain for thousands of years; for, in this earth, from ancient times, such things have been committed to writings, and, afterward, to types, and these can be spread throughout the whole world, and also remain; for such communications and travellings exist in this earth, and not elsewhere; for, elsewhere, the inhabitants are distinguished into nations, families and houses, and do not know how to commit to writings the thing which they know, nor how to communicate with all. Besides, also, when the heavenly doctrine concerning the Lord is known in one earth, the rest are thus able to know it, when they become spirits and angels.

4782. They called the spirits from this earth, sciences; for they correspond to sciences, not abstracted from material things but conjoined with them. Thus, in this earth, it is known, from science, that God is a man: elsewhere, not from science. The difference is like that between angels who know from perception and communication, and [those who know] from themselves.

CONTINUATION CONCERNING THE CHURCH.

4783. From these things it was evident, what that signifies which the Lord said where He speaks of the last judgment—that it is called His Coming, the consummation of the age, when also the temple should be destroyed (Matt. xxiv. 1-3). The angels said concerning the Coming of the Lord, that, as often as a new Church was to be raised up, the Lord Himself should come, and teach, like as when the Most Ancient and Ancient [Churches were established], concerning which see n. . . . especially when the Jewish [Church was established]: the Lord then appeared in a bush to Moses, again on Mount Sinai, and also through the prophets by whom the Word, which is from Himself, was given—so also, now, with those among whom a new Church is to be raised up, whom the Lord Himself teaches by the angels. Moreover, the Africans are more receptive than others in this earth, of the heavenly doctrine—which it was given to know from the spirits who are thence. These willingly receive, from the angels, the doctrine concerning the Lord. They, more than others, have it implanted in themselves that the Lord must appear altogether as a man, and that it can by no means happen otherwise. They are in the capacity of receiving not only the truths of faith, but especially its goods. They are of the celestial genius.

CONCERNING DEVILS WHO LABOUR IN EVERY WAY TO INTRODUCE ADULTERIES.

4784. I was led along in a wakeful vision, and, on the way, passed through the hell of those who, in every way, and diligently, labour to pervert, invert and extinguish those things which belong to conjugal love, and to induce such things as are of adultery. They acted almost like genii; but they were subtle spirits placed in concealment; and they gave heed to all the changes of thought and affection, and continually endeavoured to pervert these into lascivious adultery, by seductively persuading, and thus injecting the idea that that surpasses the

conjugal state. I wondered how they were able to give heed to all the changes of thought, and lead these away from truths and goods, to pervert, then invert and extinguish them, according to the end of their design, and this continually. They afterwards entered into the spiritual life itself, which is not perceived by man—but, in vain, because this is protected by the Lord. The modes of perversion and inversion cannot be described, because they are in the spiritual sphere. They took place by means of the idea of speech, or such ideas as are not attended to by man, since many of these make one idea of speech, or one word; still less [does man attend to] the affections therein, which are the life of these, or of ideas. From this it can be evident to me, that a man who had once perceived the delight of adultery—for to introduce this was their end—can hardly ever be removed and turned away from it; further, that never can any one resist them unless protected by the Lord, for they act into the life proximately, and yet rather interiorly, within human thought, so that man can by no means observe it. Nor should I have been able, unless, being enlightened by the Lord, I knew how to speak and think with spirits, and so to perceive the quality of the ideas from their affections.

CONCERNING THE MORAVIAN CONGREGATION.

4785. I heard spirits speaking with those who are of the Moravian Church; and they then opened, in part, the arcana of their religion. First, concerning the Lord, that they acknowledge Him as a man sent by God, in order that, by means of the passion of the cross, He might save the human race. Second, by this means also, that He should fulfil the law, and so abstain from sins. Third, hence He was acknowledged as son by the Father, and called the Son of God. Fourth, faith with them is confidence (*förtroende*)¹ in Him, not as in God, but as towards a man; hence they have something like love towards Him, though they do not love Him as God, but as man [loves] a very good man. Fifth, in the other life, they retain the same faith, and some that confidence in Him as a man; and it is then granted to some to speak with a certain angel who is sent by the Lord. With him they speak concerning salvation, but only with the object that He [the Lord] may pray the Father to receive them into Heaven; but the angel answers them, that, as man, He cannot, but as God; wherefore their request is not granted. At length, they know that the reason is because they have, about the Lord, the idea of a man, and not of God. Sixth, they

¹ A Swedish word, meaning *trust* or *confidence*.

also say, that, on account of obedience in the world, He has power in heaven and earth, but not over heaven and earth. Seventh, inasmuch as they do not acknowledge the Lord as God, but as man, in general conversation they call him the Lamb, and thereby understand the innocent one. Eighth, they make nothing of charity, and little of piety, but place all things in that confidence, or *förtroende*, which they call faith. Ninth, when told that the Lord, in the Word, says that He is one with the Father, they reply that it is understood as a friend, that [is] through friendship, others say through love. Tenth, when it is said to them that the Lord says that He was born of the Father from eternity, and that He should return to the Father and be where He was before, to this they are unable to reply. They were then told that to be born of God from eternity, is to be God; and that, otherwise, he could not have been born of God from eternity. They were not willing to reply to this, because they thought this to be the arcanum of their arcana, which [arcanum] is to this purpose, that to be born signifies to be reborn, and from eternity [that it was] foreseen. Eleventh, their inmost dogma concerning the Lord they are not willing to publish, because thus they would be reckoned amongst Socinians, who are not to be tolerated in Christendom.

CONCERNING CERTAIN APPEARANCES, AMONG SPIRITS, RELATING TO THE SOCIETIES WITH THEM—SUCH AS HATS AND OTHER ARTICLES OF CLOTHING, AND THINGS ON THE OUTSIDE OF MAN.

4786. It is worthy of relation, that the angelic societies with a spirit, not only inflow into those things which belong to his mind and body, but also into those things which are external to the body—as, for example, those which they [the societies] specially affect, hat, wig, cap, scarf [or kerchief]; so, also, into garments everywhere. Hence it is, that, by the garments a spirit has, it can be known with which societies he is conjoined. A certain female spirit had a chest, wherein were some garments belonging to an infant, and other things pertaining to infantile innocence. This chest she concealed. When, however, it was taken away, infantile innocence perished. Hence it was evident, that infantile societies favoured that. It is similar with those who have a sword, or even a staff with a transverse piece of wood, or of silver, or of gold. This also happens by means of influx from societies which are in the power of truth. That sword [appears through influx from a society] which is in the function of defence, by means of truth. If a hat, or cap, or wig, is taken away from any one, the communication with such

things as inflow from above, perishes; so that these articles of clothing are from thence. When there is a connection with any one, this is represented by means of a band which he holds in the hand: the communication and influx of thoughts [is represented] by ropes descending, and so forth.

KERCHIEFS. LADY'S CAP. FORK.

4787. A kerchief signifies the gift of perception in external things, and a cap signifies the gift of external understanding. Women have these faculties; and if these faculties are taken from them, they lose the outward gifts [*i.e.*, the articles of apparel mentioned], which was proved by some one taking these faculties from them, when the women lost those portions of apparel.¹ A fork signifies the science of sensuels, because it serves, in externals, for eating. A certain one (Ericus Benzeliuſ), who had been in sensuels and their science, had such a fork; and, in whatever direction he stretched it out, he himself followed in an instant, and was there. This was also shown by him, experimentally. The reason that this happens, is, because he then has communication with societies which are in sensuels, and these are what attract the minds of all to themselves; for his general speech, for more than a month, is from sensuels and their science. In like manner the signification of stockings, of shoes, of trousers, of under-vests, of garments, of a man's cap and of a hat, is taken from the part of the body which they clothe.²

WHAT A MARSHY PLACE, OR SWAMP, IS.

4788. During my sleep, a certain one appeared to set something on fire, but water flowed over it. It was upon a rock, which was lower than another. Seeing this, I said that he could not burn it there because the water flowed over it, so that if he wishes to set it on fire water is emitted from somewhere at the side: it was so arranged also, in order that it could be emitted: but if he wishes to do so on the upper rock,

¹ In the original (Swedish) the passage runs thus:—

“Arinkläde betyder perceptions gåfwan in [och ?] vtwärtes, och hufwan betyder vtwertes förståndz gåfwan, fruntimber hafwa den, och då den tages ifran dem, mista de de vtwertes gåfworna, som och bewistes med det at de som taga sådant och fruentimbren mſta den.”—*See* Swedenborg's “Drömmar,” p. 65, Appendix.

² In the original (Swedish) the passage runs thus:—

“Likaledes strumpor, skor, böxor, lifstykke, klutar [? kläder] mössa, hatt, signification tages af det som det bekläder.”—*See, as before*, Swedenborg's “Drömmar,” p. 65, Appendix.

where it was dry, [he could]. I said this, but he did not do so; he wished to set fire to the material which was under the waters. This is what it signified: to kindle a fire is to act piety, to love, and the like; the waters which overflowed are fables; the lower rock where the water was, was charity, and the upper rock, where it was not, was faith in the Lord. The person was Boneauschold. There was a marsh near by, or an altogether marshy water—a pond. He went thither once and returned; but afterwards he went thither and was immersed, and could not be raised up. Nevertheless, I and another sought to discover in what way he might be raised out, but none was discovered: there appeared a sort of bubbling as if he might emerge, but he did not. He afterwards appeared to be immersed deeper and deeper.

4789. When I awaked, it was then granted me to know that it was Boneauschold, and that the marshy pond was his nature, which he acquired to himself in the world. It was also shown, by a spiritual idea, of what quality that nature was. It was such that he thought about men only in reference to his advantage, and not in reference to their merit, or superiority of life above others; but, in his mind, he frequently preferred and praised him from whom he received, or might be able to receive, gain, and slandered him from whom he did not, or could not, get gain. Such was his mind and nature. Hence he was quite silly, believing that the world was everything. This is the marshy place in the other life.

4790. He was afterwards explored, and very many things he had done which were nefarious, detected; but he heard and was not ashamed. He was examined, and he had not any notion of eternal or spiritual life. Thus this was suffocated by means of the world.

CONCERNING THOSE WHO ARE FROM THE MORAVIAN CHURCH.

4791. These, as was said above, appeared as before, a very little to the right in the plane of the sole of the foot. They live together, but were tempted by a devil; and, at first, they resisted. But, afterwards, they succumbed, and joined with him in persecuting me, when engaged in the reading and study of the Word; and then, being of such a character, they were divided. Some of them were brought under the sole of the foot, and then were introduced into a long chamber at the right. They were explored as to what faith they were in; and it was discovered that they do not acknowledge the Lord as God, but as a man, and so worship Him, and that they love Him because He saves them in preference to others; for they believe that no

others can be saved except those who have faith and love Him : thus, that all the rest in the universe, whom they call dead, are condemned. They carry this notion with them in the other life. They also believe that good work, and a life of good in general, effect nothing, but only faith in the truth, and love to the Lord as a man. Therefore, they also separate good from truth : further, too, they believe that the Word of the Old Testament is abrogated, and also explain away all those places in the New Testament where good works are treated of ; for they believe that no one can do a good work, unless he believes he merits thereby. Moreover, they believe that when they love the Lord as a man, they can do whatever they please, even deceive others outside their congregation, commit whoredom although they are married, and similar things ; for they believe that this does not damn, because they are in the Lord.

4792. But they were told that they are in the falsity that the Lord is a mere man, when yet He is God ; and that to love the Lord, if they are not in the good of life according to the precept of faith, is most perilous, because the Lord is the Holy Itself ; and that it is not possible for those who are of filthy and profane life, to receive the holy ; for that which receives the Lord, is the Divine Itself, or the holy of the Lord in man, thus good from the Lord ; and that the Lord cannot be conjoined with man, nor be received by man, otherwise, than in that of His own, which is received by the man. But they were not at all of this opinion, saying that all things in them are holy from the Lord, even evils of life ; consequently, that these are not heeded. And they were also told that the Lord does not inflow into the truths of faith, except by means of good, thus, not into the intellectual faculty, except through the will. Inasmuch as they assert themselves to have the sensation [of the Lord's influx], they were told that that sensation is not the perception of truth, but the sensation of the confirmation of their doctrine, and that it comes from the influx of those who have been in that doctrine in the world. For they possess, above others, the characteristic that they wish to make proselytes, for the reason that they believe themselves alone to be happy ; hence those spirits have such a desire and influx—whence is the sensation. As, also, with Quakers are Quaker spirits, and with enthusiasts, enthusiastic spirits. Like are adjoined to like.

4793. Moreover, they are in a certain kind of hatred against those who think differently, especially against those who make out the Lord to be God, and this because these do something from the good of charity or of works, in general. They do good to each other, in turn ; but this is from friendship, which counterfeits charity ; and they are also opposed to the Word

of the Old Testament : in general, are opposed to the internal sense [of the Word]. Thus, also, they no longer love the Lord, but begin now to persecute Him ; for, in secret, they make one with the devil ; but in what sort and to what extent, I do not as yet know. Hence, from them, infamous things begin to appear.

4794. There was also an infamous thing from them which was detected : to wit, there was a certain spirit with me, who was in good ; and he was adjoined to me. He was twice called forth by them, in secret ; and they did the most infamous things to him, one after another, in the way of corrupting him. They supposed it was that spirit [they had worked on], but it was others who were with him in externals—who were, also, afterwards pointed out. From the fact of their perpetrating abominations, it is given to know how they believe in the truths and goods of the Word, to wit, that they pervert these things more than others do ; for this is exhibited, in the other life, by things like adulterations. Moreover, they also seek opportunities of injuring stealthily, in heinous ways.

4795. From custom and life in the world, they have the characteristic, that they conceal the arcana of their faith from others, and speak about them to each other ; for they fear lest they should be styled Socinians, and so be excluded from those others who acknowledge the Divinity of the Lord, and for other reasons. Hence, also, they converse with, and impress on, each other, that they alone are the saved, and that all others are condemned. They do not speak about their arcana to others. Hence it is, that those of them who are evil are interiorly evil, and think in an interiorly evil manner respecting others, and, also, do evil to them in secret.

4796. That there is interior friendship amongst them, is because they think much concerning their salvation, and that they are saved, and not others ; hence they have such friendship. When they speak together, with closed doors, they then talk about such things ; and they said, when they were heard speaking together in a closed apartment, that they are certainly in the truth, because they have the sensation [of it], which others have not, and that angels speak with many [of their number] : so they imagine ; but they who speak with them are spirits of the same faith with themselves, who are in a similar persuasion.

CONTINUATION CONCERNING THE MORAVIAN CHURCH, AND CONCERNING MERCY.

4797. The same believed that they are saved from mercy, but only they ; and that to be saved from mercy is to be received into heaven, no matter what their quality as to life,

be they only in such a faith and sensation as they had. But they were told that the mercy of the Lord is over man from infancy ; also, that the Lord constantly operates and regenerates from mercy ; and that they who have not received mercy in the world cannot receive it in the other life. It is received by means of charity ; and they were also told that faith in this truth can indeed be given in the other life, but that this occurs in an extraordinary manner, therefore, not according to order. In order that this—and, at the same time, that no one could be saved from mercy unless they had received it by means of a life of good in the world—might be manifest, the same ones, who at first denied this, were sent, in an extraordinary way, towards those who felt aright concerning mercy and reception into heaven ; and they were then held, directed towards the right, afar, and certain spirits were brought above the head, that thus they might be kept in that state of faith, or light ; and they then said, in a clear and living voice, that they perceive and see most manifestly that the matter is so ; and this they did, frequently, and for a long time. Also, a certain great devil was brought thither, and he also saw it clearly. But when let back into their former state, which was the state of their life, they then perceived it no longer. The contrary, however, was thence apparent, namely, that they cannot be raised up into heaven, out of mercy, and without regard to how they have lived ; for no one can be kept to eternity in an extraordinary state ; but he is led from good, by the Lord, and is then led in the ordinary and general way.

4798. It is among their arcana, that even crimes committed by them are forgiven, and this more completely than [with those] who do not sin, and wish to merit thereby. Wherefore, they do not restrain themselves from crimes, but [practise] them against those who are outside their congregation, on whom they do not fear to inflict harm by violence, or by cunning, because they consider them as dead and infernal. They also believe that none enter heaven but themselves, and that they and no others are endowed therewith by His Father. They infested me a whole night, placing [before me] women, and the foulest parts of women, as if to eat, which signified, that, by exceedingly atrocious things, they thought they worshipped the Lord as God, or His Human as Divine.

4799. It was all of them in unison who acted thus. Wherefore, they were also removed to the right, in the plane of the sole of the foot, very far off. They were told that the Lord cannot dwell, by love, with those who are in a life of evil, because He is most holy. He cannot be with those who are profane as to the ends of their life ; wherefore, they are kept in

the state of loving the Lord, as a man, like one of themselves, who was infirm in similar manner; so that they have no faith in the Lord, and, consequently, no love.

4800. Their way is to act in secret, and not to divulge their dogmas to others; for they know that they could not then remain with them, because they would be rejected as Socinians; and [they know] that according to these [dogmas], it would be allowable to commit evils and crimes, and that thus [*i.e.* by keeping their dogmas secret] evils would be forgiven them, provided they do not separate themselves from the congregation.

4801. Their friendship is interior, because they think, concerning eternal salvation or heaven, that they shall have them, but not others.

4802. When they hear about the life of good, they say [it is to] place virtue before faith; but they are informed that it [*i.e.* the life of good] is not civil and moral good, but spiritual good, which is charity, with which faith is conjoined. Civil and moral good is an effect, and it also follows, because it belongs to the external man.

4803. They were reduced into a certain state of their life, when many of them together killed a man who disclosed their arcana, and said that they believe the Lord to have been a man like themselves, and a sinner like them, and that He did not speak as sanely as they do, but that He was accepted by the Father, as a Redeemer, out of mercy, because He went to the Cross of His own accord. They afterwards sent to their preacher, and disclosed that deed to him, and he did not disapprove, but yet they feared the civil laws. They also committed this deed deliberately; for he was amongst them, and was, at first, accused by them. Then they went away together and deliberated. At length, they determined that they would kill him, which also they did. That same one whom they then also endeavoured to kill, at first lay as if killed; but he arose and spoke with them about that matter. They all still think, so I perceive, that it was allowable for them. [They think this] not from themselves, but from a perception which was as if it were from the Lord. They confirmed themselves, by the example of the apostles, that he who deceived them should die. But he was not killed by them; they fractured his head, and afterwards cast him down on the earth unseen. They also confirmed themselves in the belief that they acted rightly. A certain one said that he belonged to the kings, who carry on war.

4804. That, in like manner, they believe that they cannot do good, and that the good of life contributes nothing towards eternal life, and that all good is meritorious, is because they are not able to do good from the Lord, but from themselves;

inasmuch as they believe concerning the Lord in the way shown above ; and, also, because they believe that they alone are saved, and all the rest condemned, and so make faith meritorious : further, because God the Father has granted [salvation] to those only who have faith in Him ; therefore, that salvation does not take place by the good of life, but by faith. When such do good, it is not good.

4805. The quality of their state as to truth appeared by means of a spiritual idea. It was obscure, as if there were a covering wherewith it was covered over. But, because one induced, by art, the appearance of some light above, therefore, the covering was opened, and then the state was diabolical, for the worst hell inflowed : he, also [who employed the art], was in a deplorable state.

4806. There were disclosed still more misdeeds, which they perpetrated out of an execrable zeal for their religion. There was a certain one, who said that he had heard, above his roof, a voice from an angel, that they should worship God the Father, and God the Son, and the Holy Spirit. He related this to certain of his brethren, who were six in number ; but these said that that voice did not come from the Lord, because they believe that the Lord ought to be called the Son of God, and Lamb of God, but not God the Son ; thus, not God. They asked him what was his belief ; he said that he believes in God the Son. When he said this, they consulted together and determined that they would kill him ; but he was frightened, and got himself out, by force, through the door. But still he afterwards died by poison, [administered] by them. He fled forth through the door, because a trembling seized all their bodies, which terrified them.

4807. After some time, when they spoke concerning that matter, a certain one said a trembling had seized them, and that this was from the Lord, to prevent them killing the man. This excited them to anger anew ; and they deliberated, concerning him, whether they should kill him on that account, and they also determined on that. The reason was, because he also said that [the former one] ought not to be slain ; but when he, at length, professed that he himself was also willing to slay him, he was then let go ; and so, he broke away, and afterwards cried out to them, that they are of such a character that he no longer wished to be with them. They plotted against his life, also.

4808. They, likewise, determined, afterwards, to kill another. When he discovered this, he got up on a bench, and cried out, demanding whether they wished to kill him, like the other two. There was, at that time, a gathering of many, up to a hundred, and they also determined to kill him. First, one struck his

head with a staff; and they afterwards treated him miserably. He then, the next moment, fled from them. They are of such a character, that, if all do not unanimously agree, they are disposed to kill him who thinks differently from them; and this from execrable zeal for their own religious sentiments. Those six have twice committed that crime. They were called forth from hell and shown to the rest, and cast thither again.

4809. They were told that the truth of faith, and evil of life, do not accord; but they wholly denied this, saying that they are still alive, and since alive, evil is not evil in their case. It was replied that, in this, they are insane; and that they cannot have the truth of faith—as, for example, for the reason that they approve evil of life. They also did evil to others—for which, also, they were punished. It was also told them, that those who are in evils of life, worship wicked spirits who feign themselves to be Christ, in which case many are, in the other [life]. Some dwell deep under the soles, and also appear afar off, to the right, in the plane of the hair.

4810. When they speak with others concerning the Lord, they do not say that the Lord is the only God, but that the Father is God, and the Lord His Son; thus they avoid calling the Lord God, and also conceal what they believe: otherwise, they would be counted amongst the Socinians; therefore, also, they so often say the Lamb of God.

CONCERNING DR. NORDBERG.

4811. There appeared, at the left side, a great serpent, of nearly a green colour; and it seemed to take hold of a certain spirit there, by the garment, and brought him around to the right. I wonder what it wanted. Extricated from him, it took hold of another by the garment and wound itself around, in this way, and wandered about, and behaved similarly to others. It was then perceived [that] this appearance was from his nature; because, by means of sensuals and their fallacies, he thus treated others, and this out of craftiness. Such ones appear thus to others, not to themselves. The outside garments, which he took hold of, are sensuals and their fallacies. Afterwards, he was heard to speak with them, but briefly. He inquired in whom they believe; they said in God the Father, Son and Holy Spirit. For this, he bit certain of them. Certain he artfully left, passing over them. Afterwards, he was detected, and appeared [in his proper person]; and it was shouted out that it was Dr. Nordberg. He appeared, as it were bony as to the head, and snowy as to the

body and hands; and, thus, he was led around, and seen before the eyes of the spirits; and they constantly shouted out that it was he. He folded his palms, and said that he has sinned; but it was said by those standing near, that they saw what he then designed, and that what they saw and felt was an imposition; and he was then borne up towards heaven and carried round, and it was shown to the angels of what character he was and who he was; and he confessed, in a clear voice, that he did not believe either in the Father, Son, or Holy Spirit, although he has preached, and that he has treated the Holy Scripture altogether contumeliously; and he was not content with that, but he also wished to persuade others, tempting, amongst many, some priests—so little was he afraid for the thing to be divulged. He was then cast thence into a deep hell. He possessed strong persuasive power, so that he could almost blind spirits when he questioned them, so that some could hardly reply. It was said that, on that account, in his last years, he did not wish to preach. At length, he was cast down. He spoke scandalously to some, about the Holy Scripture, and about faith, and about God, and this with persuasion.

4812. It was afterwards said to those present, that they may see of what quality are the men of the Church, and the priests themselves at this day, even those whom none believe to be of such a character; for nearly all do not believe otherwise than that he [*i.e.* Dr. Nordberg] was a true priest, because he was also learned.

CONTINUATION CONCERNING THE MORAVIANS.

4813. There appeared to me, in a dream, two, who were, as it were, acquaintances, because I was in the idea of two who were not honest whom I knew in the world. They invited me into a chamber, where they spoke amicably; and they afterward declared themselves robbers, and demanded that I should give them one hundred ducats. Another seized me, and wished to use violence; but he did not prevail, and I got out of doors. He followed me, shouting robber, so that I might be apprehended, and he thus be left at liberty. He then threw dust into my bosom, and I awoke. There appeared very many gleaming flames above the table, as if from the spittle of those there. This signified their cupidity of truth,—which they have, and which they infuse into others.

4814. Again, in a dream, I seemed to be in their sacred assembly; but they wished to tear me in pieces, and urged me, in various ways, to depart. When I went away, then

two accompanied me, and spoke kindly; and, at length, they led me down to a place, where I was brought in; and then came two hundred of them, and declared me guilty of death, because I frequented their sacred assembly, and because their arcana were thus discovered: and I awoke. They continued with me, inquiring where I was, and killing another, and this by all unanimously striking him. Then it was said, that they did thus to anyone; and they also ill-treated, afterwards, one of their number who said he had done evil.

4815. By such crimes, the rest in that congregation are terrified, and do not open their mouth to speak a word against their persuasive heresy. It was noticed that they are interiorly cruel, and that they listen with great attention to the opinion of another; if it differs from theirs, they harbour the intention of killing him. They say, amongst themselves, that this is lawful and good, because against the dead, who are infernal,—just as it was allowed the Jews to treat the nations. Nor does anyone do a benefit to another: if so, then at once he is made an enemy; but they as it were beg that he would give. Such deadly vengeance do they cherish against all who do good; nor do they speak ill against evil-doers. They believe all who admit their persuasive heresy to be living and saved, and thus received into heaven, and no others.

4816. Where the Lord spoke concerning love, and doing good, as that he who hears and does not is foolish, and he who hears and does is prudent, and the like in other places, they said that then the Lord spoke insanelly, being in evil like themselves, but that He was accepted by the Father, for them, out of mercy. In a word, in [that] Church they are wholly insane. They pretended they are Lutherans, in virtue of the fact that they do not publish their arcana but only say that they believe in the Lord, that they believe themselves to be saved by faith alone, that they reject all merit, and that they are saved from mercy, even the evil, if only they have faith. From these things, the Lutherans are persuaded that they are [in] similar truths with themselves, but behind the ears is hidden a serpent. They do not call the goods of charity, or good works, the fruit of faith; but they say the fruit of faith is salvation, no matter how man lives.

THAT THE LORD CAN BE HONOURED AND ACKNOWLEDGED BY THE WORST DEVILS, IF POWER IS PROMISED THEM. ALSO A CONTINUATION CONCERNING THE MORAVIANS.

4817. There was a conversation concerning their love to the Lord, as only a man, and that they are therefore associated in a

more intimate friendship. It was said that they loved the Lord because they believed themselves alone to be saved, and to reign in heaven over all, and thus that self-love conjoins them, so deeply inrooted is it from their religious persuasion, because they speak with each other, and ponder within themselves, concerning it. It was said that the worst devil may be able to acknowledge and honour the Lord, if his thought is kept in the idea that he would be made, by the Lord, greatest of all. Therefore, a very bad devil was taken by the angels, and inflated with such arrogance. Then he, speaking from arrogance and self-love, said that he would lead them to the Lord to honour Him; and [he said] this confidently, when yet he was the most inveterate enemy of the Lord, as he had shown, in act, by many things. Hence, it was evident that the love and honour of the Lord with the Moravians was from self-love, and, so, from arrogance and super-eminence over all others.

THAT TO HIMSELF A SPIRIT MAY APPEAR PRESENT WHERE
ANOTHER IS.

4818. It was shown how thoughts conjoin, and that the thought of one inflowing into another, produces [the former's] presence where the latter is; yea, that it is [the former spirit] himself. This was shown by many examples: one, who was very remote in place, seemed to himself, by influx of thought into others, present where they were, thus at a considerable distance [from where he was]; when, yet, he was really very remote from them.

THE CELESTIALS : AND CONCERNING THE INSPIRATION OF THE WORD.

4819. It was granted to chat in a certain manner with celestials; and it was observed that each thing which I did, and this when I was not thinking—as, for instance, when I moved a hand, or a finger, moved them towards the breast, face, or eyes—conveyed speech to them; because each of these things was from the will, and hence from affection. They said that they perceive whether any one is about to come to me on that day, but this by an inexpressible idea; which I was able also to conclude from the fact that some have a knowledge of such things within themselves. This inexpressible idea is called an arcanum. Some perceive as regards fortunate and unfortunate matters, as if it were foretold. From these things it is clearly apparent, that the Lord rules each and every

event, and that He sees and foresees each and every event, with man, even to the minutest details.

4820. While I wrote, and was in a certain intermediate celestial perception, it was then perceived, and said, that each and every word and syllable, with their little twirls, were perceived by the celestials, and, as it were, spoke to them. This comes to pass from the affection, in which man then is, being communicated to the hand, or in the hand; for the hand, being power, is the man himself. Hence it was evident in what manner the Word was inspired—that it is as to the minutest jot and point. Hence it is, that, in writing, the hand was circumstanced according to the affection of the mind and the obscurity in me.

THAT THE SUPPLICATIONS OF THE GOOD ARE HEARD IN HEAVEN AS LOUD CRIES, AND THOSE OF THE EVIL IN HELL.

4821. It happened, once on a time, when I spoke with a certain spirit and wished to signify it merely by the affection of love, that he said he hears me speaking many things; but I said that I have not thought or uttered a word, or had any idea. He said that I spoke many things concerning that matter, and that he heard this expressed sonorously with words. Afterwards, when I put my hand to the temples for the purpose of chafing them, it was said from heaven, that that also was heard in heaven as speech, according to every affection that was at that time in me; and this was, after that, repeated in another manner, and confirmed. The reason was, because, in the third heaven, they think and speak by means of ideas, or ideas made words, or by the forms of ideas flowing down into words; because, also, in the third heaven, they speak by means of affections, in an expressible manner, and this sonorously. I was thence instructed that all the affections of a good man are heard in heaven, and, if they are ardent, as loud cries. This was also attested by the fact, which was told me, that tacit thought, when from good and truth, is better heard in heaven as sonorous speech, than thought speaking aloud.

4822. It is the reverse as regards the affections of the evil and the false: these are not heard in heaven but in hell, and as loud cries when they are ardent; and they are not heard in heaven, save as they penetrate to the good, and afflict or oppress them; then are they heard by those in heaven, who immediately render assistance, and thus evil is thence repressed. That the matter is so, comes from the circumstance that good thought and affection is received by all in heaven, and so

diffuses itself round about ; for there is a perpetual communication of such things in heaven. Hence it is that they are heard as loud cries. The reverse holds in hell. There, thoughts and affections of evil and the false are received, like water by sponges, and diffused around. Hence the loud cries there, when the hells are in order, and opposed to heaven ; and hence the diffusion of such things there.

CONCERNING MEMORY.

4823. I have heard very many things which were disclosed in the other life, and, on one occasion, with Charles XII., what he had done on each day, and his business for about thirty-five days, and this in order, and then also for several weeks—and there was not any mistake. In like manner with others, their deeds and crimes were recounted, and they also confessed them ; and it was proved that they bring with them, into the other life, whatever they have thought, willed, spoken, done, heard and seen, in the whole course of their life.

CONCERNING THE EPISTLES OF PAUL.

4824. That the Epistles of Paul have not an internal sense is known in the other life ; but it is permitted that they may be in the Church, lest those who are of the Church should work evil to the Word of the Lord, in which is the internal sense. For if man lives ill, and yet believes in the holy Word, then he works evil to heaven ; therefore the Epistles of Paul are permitted, and therefore Paul was not permitted to take one parable, not even a doctrine, from the Lord, and to expound and unfold it ; but he took all things from himself. The Church, indeed, explains the Word of the Lord, but by means of the Epistles of Paul ; for which reason also it everywhere departs from the good of charity, and accepts the truth of faith ; which, however, the Lord has taught, but in such wise that the good of charity should be the all.

CONCERNING EXTERNAL SENSUAL LIGHT (*lumen*) ; AND CONCERNING THE CHIN.

4825. There were two, who were, at the time, established in a post of dignity (De la Garde¹ and Cedercreutz). These spoke together. They were in the region of the sole ; and there was communicated to me the light (*lumen*) of their understanding,

¹ Dr. Kahl suggests (*Narratiuncula*, p. 17), that this may be intended for De la Gardie, and that a certain Magnus de la Gardie may be meant.

which vibrated before the eyes like . . ., and took away all light (*lumen*), or all understanding of things in an interior manner, so that I could apprehend nothing, that is, not any connection of things, not even in moral life, scarcely anything in civil life, and nothing at all in spiritual. This was also confirmed by various things. This lasted for the space of two hours, and took away, as was said, the faculty of thinking, there being left only a mode of thinking, that [the faculty] might not perish as it does with beasts. It was external sensual light (*lumen*). Such was their light (*lumen*), because they cared for nothing else but corporeals and the corporeal things of life, only for eating, drinking, amusing themselves, speaking of such things, and especially because they loved themselves more than others; and it was said, by angels, that the men of this day are for the most part of such a character: wherefore, they dwell in gloom, where there is hardly anything of light (*lumen*), and become corporeal. These two inflowed, in my case, into the chin, and this, manifestly. Hence it was evident, that the thoughts of such inflow into that part of the face, which is hardly the face but below the face, where the beard is.

CONCERNING HEAVEN.

4826. There was a certain one (Cederstedt) who was said to be dead, and this was mentioned; and then spirits came thither to see whether such a thing could have been; but he also appeared as dead, his face livid like that of a corpse; but he came to himself after an hour, and related that he has been in the inmost heaven and what things he had then seen—that they had been indescribable. He was in a stupor while he was relating; for he was scarcely able to express anything, as to the magnificence and sublimity of each and every thing he was mentioning. He said that there was there the art itself of all things. He was afterwards suffered to fall into another state as to externals; and then he was raised into the second heaven, whence he spoke with me, saying that there, also, there were magnificent things, and also paradises, but yet not such things [as he had seen in the third heaven].

CONCERNING THOSE WHO ARE MAGICIANS IN THE OTHER LIFE, BY REASON OF EVIL PRACTICES IN THE WORLD. (MAUL.)

4827. A certain Englishman (Maul) had, in the world, cheated his associates, and fraudulently taken away their property.

These frauds were turned into magic. First, he was able to take away the cap [from some spirits] and to put it on others, yea, many and various kinds; and, according to the various sorts put on, were produced the perceptions and credulities of those on whom they were put; for a cap signifies such things. Second, he was also able to give drink from various vessels, and to thus bring it to pass that they understood a thing just as he declared it; for to [give to] drink, is to instruct and persuade. Third, he is not allowed to touch others with a hand, or the fingers; for in this way he almost destroyed them—which he derived from the fact that it corresponded to his life in the world. He had, there, fraudulently taken away from his associates their property, and impoverished them, by inserting in his account false and large amounts.

DRAGON-FLIES.

4828. Those who make use of such things in the other life, draw a thread out of magical circles, and so direct threads towards the head of another; and then they fascinate them, and bring them whither they will. They are women, many of whom were observed; and I was instructed that they are such as, in the world, ran about to friends and acquaintances everywhere, and spoke of others, and produced a marked impression, and so bent the minds of their interlocutors whithersoever they wished. Such a nature appears, in the world of spirits, under that aspect.

HOW THE CASE WOULD BE IF THE LORD HAD NOT COME INTO THE WORLD.

4829. There was a certain one who thought that all things flow according to Divine Order; and, from that thought he came to the conclusion that all things would still have flowed according to order, if the Lord had not put on the human; thus, that they who are now saved would still have been saved; and, because he did not think interiorly concerning that matter, therefore the angels, under whose auspices they were who are led by the Lord, removed themselves a little, and, so there was no influx from the Lord to him; but he was then in the like order in which he would have been if not guarded by the Lord and led by means of the angels. He then began to rave altogether like a madman, with a sword in his hand, thrusting, and thus raging wildly. Likewise did some others who were in his company. After these furious outbursts, they fell down as

dead; and, when revived, they again raved in a similar way. Thereby was shown of what sort would have been the state of affairs, if the Lord did not guard them all by His Divine Human. In other respects, that man was among those who were able to reflect on matters exceedingly well, but only exteriorly, inasmuch as he possesses somewhat of self-love, which intercepts the influx of interior thought. It was Peter Schönström.

THAT GARMENTS ARE PUBLIC TRUTHS, DOMESTIC ECONOMY AND THE LIKE: THEY ALSO RELATE TO CIVIL LAWS.

4830. There was a certain one, known to me in the world (Harald Wallerius¹), who then studied to amass riches, by perversions or applications of the laws to what was [not] just; and this he had done for a long time. Retaining the same wickedness in the other life, he sat with many in a corner; and they unwittingly projected subjects to me, and plotted many things in secret, and also laboured to captivate the mind through lascivious loves. He was detected; and when he was dragged away thence to the punishment of his wickedness, he continually changed his garments, and put on now women's, now girls', now men's and many others', and also made himself a subtle spirit, and so cheated them before their eyes. This lasted for an hour, and they could not take him away; but, still, he was taken away afterwards. Thereby it was manifested that garments were public truths, and women's, appearances of justice, etc.

CONCERNING MOHAMMEDANS AND SCRIVERIUS.

4831. I was conducted to the region where the Mohammedans are, which is towards the right, in the plane of the right sole; and when brought there, and kept in the idea concerning the Lord that the Father is in Him, and the Holy Spirit from Him, thus that He is the only God—then all those who were there, were in the same idea, and fully acknowledged it: this occurred throughout the whole tract. There was then with me, from the Christian world, Scriverius, into whom inflowed the faith of the Christians present. But still it was perceived that he could not be brought to acknowledge it. From him, also, the Mohammedans were aware of what quality Christians are, and, indeed, those amongst them who are better than others.

¹ Or Valerius (see Dr. Tafel's *Documents*, p. 676).

CONCERNING AN EARTH OUTSIDE OF THE SOLAR WORLD, AMONG THE LESSER EARTHS, AND CONCERNING THE LORD THERE. (See five or six pages below: CONTINUATION CONCERNING THE DIVINE HUMAN OF THE LORD [§ n. 4844-4847].)

4832. (I was elevated from a place where I was, for many hours, about ten, continuously; and it was granted me to observe the elevation and removal from the former place, by steps, and until at length they did not appear. I was in a wakeful state, and, throughout that time, spoke about that matter with the spirits who were near me. A certain one from this earth was adjoined to me, who, when alive, had been a celebrated preacher, and also a very pathetic writer. The spirits, from an idea of him derived from such things as I have heard and clearly perceived about him, supposed him to be a Christian in heart even beyond others; for, in the world, one is judged from his preachings and writings and not from his life, and if from the life, they excuse blemishes when they are in such an idea; for the idea, or notion, about any one, draws all things to its side.) (When, at last, after ten hours, I was elevated, and perceived that I was outside the world of our sun, I also perceived, from the region of the elevation, that I was in a starry world towards the meridional region :) (then there spoke with me certain [spirits] from some earth there. They said that at times there come certain ones to them from other parts. The way was also pointed out by which they came; it was to the left; and I observed that they were from our earth. They said about those, that certain of the visitors disturb them by saying that they believe in three persons and one God, and, also, that they have the idea of three Gods although they say one with the mouth; for, when they represent persons by means of the ideas of thought, as happens in the other life, there appear three persons, like men, and then they make these, by agreement, to be like one, by means of something appearing, as it were, continuous, and say that the three are thus one. And the three, thus united, they call one God, but not one Divine; from which things [those spirits] perceive what sort of idea, concerning the one God, those have who are from our earth. The preacher who was with me (Scrivenius), when he also was in the idea of such a thought, represented three Gods as one in a similar manner; but when he was not in the idea of thought, but only in speech, such as he had been in, in the world, he then said that God is invisible; and, when he said this, he thought of the Father alone, and not of the Lord, and then no other idea resulted from thence, than, as it were, an invisible

universe, and thus the quality of nature in her first principles. He was also then examined as to whether he has believed in this way; and it was found that such has been his interior faith, thus, that, inwardly, God has been to him the inmost of nature, but outwardly only names, to wit, God the Father, Son and Holy Spirit. It was then also found, that, inwardly in himself, he has made nature God, and that still he has had concerning the Holy Spirit the idea of an angel, and concerning it the idea of a visible God, for the reason, as was discovered, that, in the world, he has so often thought, concerning himself, that he spoke from the Holy Spirit; and when [these notions] were examined as to interiors from the idea, it was seen that he understood himself rather than any angel, because he had inwardly believed that he spoke from himself and had life in himself, not [life] inflowing from the Lord.) The spirits of that earth said that spirits of such a sort come to them, and disturb them as regards their thought and faith (concerning God, whom they know and perceive to be a man, and this not only from interior perception but also from the fact that He always appears to them as a man; and that they now acknowledge Him as Creator of the universe, which also they clearly know; and that they cannot at all perceive God otherwise than in a human form; and, if they should think according to the opinion of their guests, namely, of an invisible God, that they could think altogether nothing about God. They complained of those who thus disturb them, and prayed to the Lord for succour, which they also know they shall receive. It was granted me to tell them that the men of our earth are such, because their thought is material; and that, yet, they know that the ancients in this earth worshipped God in like manner under a human form, and called Him Jehovah, the Creator of the universe, for instance, Abraham, Gideon, Joshua, and several others; further, that the Lord Himself taught them that there is but one God, and that Himself was that God; that He was one with the Father; that the Father was in Him and He in the Father; and that the Holy Spirit, which is called the Spirit of Truth, because it is the Divine Truth proceeding from the Lord, does not speak from itself, but from the Lord Himself; and that the Father, Son, and Holy Spirit are only names whereby, in the Word, is expressed the Divine Itself, the Divine Human and the Divine Proceeding; and that this was so said, for the reason that they might acknowledge the Lord as the only God; in a word, the ideas of the spirits of our earth are material, and disturb the ideas of spirits from that earth.)¹

¹ At this place there occurs, in the original MS., the marginal note, "See what is said concerning the Lord, below, where the paper is folded"—directing attention, no doubt, to the numbers mentioned in the heading to the present article, viz., 4844-4847.

(It was afterwards granted me to speak with spirits from that earth. They related, that, when leave is given them, they appear to men of their own earth, and walk amongst them, and speak with them as men, which happens by their being let into the thought that they are still men in the earth, and the interior sight of the inhabitants being opened; and they said that the inhabitants do not know other than that they are men, and that they then first know them [not] to be men, when they are suddenly removed from their eyes, and disappear. It was similar in this earth, in ancient times, for instance, that angels appeared to Abraham, and also to Lot, also to all the inhabitants of Sodom at that time, and likewise to others in a similar manner, who, at the beginning, knew no other than that they were men; as, also, he who appeared to Manoah and his wife, and also to Joshua. (Let these things be cited from the Word.)

The Preacher who was with me was wholly in the negative as to other earths than our earth existing, because he had contended against others, that this could not be, because the Lord was born here. Because he was in such a negative opinion, he was brought into a state similar to that in which the spirits of that earth are when they appear to the inhabitants, and so was let go into that very earth, that he might not only see the earth, but also speak with the inhabitants there. When this was done, a communication of him with me was granted thence, so that I might then, in like manner, see the inhabitants, and also, in part, some of the things on that earth.) Thus it was granted me to see, that, in that earth, were four races of men (who were successively seen, and distinguished. He first spoke [with] those who were clothed; afterwards, with those there who were naked; then, with those who appear naked, but still as if with an inflamed body; and, again, with those who had a black body.) (((When he was with those who were clothed, there appeared a woman with quite a beautiful face, with becoming dress, and a tunic hanging tastefully on her back—the arms, also, were covered by the same garment. Her head was crowned with a chaplet, entwined in the form of a garland, which was also adorned with beautiful flowers. - He was exceedingly delighted at the sight of that virgin, and spoke with her, and also took hold of her hand; but, inasmuch as she was then aware that he was a spirit not from her earth, because dressed differently, she snatched herself away from him.

Then, at the right, appeared to him many others of the female sex, who fed sheep and lambs, which they then conducted to their drinking-place, which they had made by leading a little channel from some lake. These were similarly dressed, having

in their hands shepherds' crooks, by means of which they led the sheep and lambs to their drink. They said that they [the sheep] go to that place which they indicate with their crooks. The sheep seen were large, with broad and long fleecy tails. The people's faces, also, were seen by me at closer quarters: they were full and fair. But the men are, as to the face, of a flesh-colour, as in our earth; but the lower part of the face, instead of having a beard, was black, and the nose more inclining to snow-white than [to flesh-colour]. Then, also, their habitations were seen: they were poor houses))), (rather huts than houses. . . . They were rounded above, and extended lengthwise, having a door on both sides, and within, on both sides, they were divided into chambers, 5, 6, 7, according to the number of their family. They said that these are constructed from the soil there, and also from thick grassy sods, and the windows of grassy fibres interwoven, formed so that the light may be able to pass through, thus interwoven in various ways; also, that they could be opened and closed.) [There are] huts. (((Afterwards the same preacher was brought farther; which, however, happened against his will, because he was delighted with that virgin, as appeared from the fact that somewhat of a shadow from him still remained in that place. He then came to those who were naked. They were there seen two and two, or in pairs, walking about. The pairs were husband and wife. None were seen who were not associated in twos.))) (They were girt about the loins with a covering; also with some covering [around the head]. There appeared there houses, or huts, of similar structure; and their fields also appeared, which were a plain of snowy-white: they said that there are grains there, which they eat and prepare in various ways. It was perceived that [they are prepared] similarly to the grain amongst the Chinese; and that such seeds are to them for bread: this they showed, and it was small, like square bits of bread. It was shown, besides, that they had herbs and flowers of various kind. Then also trees and shrubs, whereon were berries from which they prepared wine. Also, large fruits were seen, which were like pomegranates.)

((That they were thus distinct, namely, the clothed from the naked, was because they are of wholly different genius; for they who are clothed were of such a genius as the spiritual [angels] in heaven, and those who were naked, such as the celestial [angels] in heaven, concerning whom see places cited, no. [?].

When the preacher was with the naked, he was then brought into the state in which he was in the world; and, then, he wished to teach them. It was asked what)) (he wished to say. He said that he wished to preach the Lord crucified. But they said

that they know of no such thing, and that neither did they wish to hear of such a thing, because they only knew a living Lord. They said that he also wished to teach about the living Lord. They also said, that, when he spoke, his speech was of such a nature that they discerned that he speaks for the sake of reputation and profit, inasmuch as there was nothing heavenly in the speech, but only earthly, which was harsh; and thus, that he could not teach them; for they do not attend to words in so far as they are from the mouth, but in so far as they are from the heart, in which aspect there was nothing angelic [in what he said]. Wherefore, he was silent; for, whilst alive in the world, he had been exceedingly pathetic, so that he was able to excite his hearers to piety; but that pathetic power was acquired by art, and from love of the world, as the inhabitants there discerned. Spirits from that earth, by whose means they perceived such things, were then with them; for spirits do not regard externals, but only internals in externals. They called his speech materialistic. See below.) (Afterwards he came to those who had an inflamed body, who so appeared from loves of the world and luxury in living. These were naked also; but he at once proceeded to the last ones, who were black, some of them being clothed and some naked.)

(I was instructed by the inhabitants of that earth, that their sun appears to them of the size of a fourth part of our sun, and that, in appearance, it goes around their earth; also, is of a flame-colour, like our sun—which sun, nevertheless, to our eyes is a star. It was also observed that their earth was about 500 miles [German] in circumference, and that their year was of 200 days, and their day of fifteen hours compared with the hours of our time, which their spirits could know by a sort of spiritual sight respecting the duration of times and extension of spaces. This happens in a spiritual manner, not capable of being expressed by words which belong to the material form; for the words of the speech of our earth are forms of material things, wherefrom spiritual ideas are indeed arrived at, but which are, all the while, founded on material things; from which things if material conceptions be abstracted, the idea perishes. This is the case, because the inhabitants of our earth relate to the external senses.) (I spoke with them concerning the inhabitants of our earth, that, being of such a character [*i.e.* relating to the external senses], they are unable to conceive that man can live after death, and then appear as a man, as to the face, body, arms, feet and the rest; still less that they can then appear clothed with garments, and, still less again, that they have mansions and habitations; and this solely for the reason that they think exteriorly, and only from sensuels,

which are of the body ; consequently they cannot be withdrawn from material things ; for which reason they cannot form to themselves, concerning the soul, any idea of a man, but either an idea of wind, or another of no form ; and, inasmuch as they thus have almost no idea concerning the soul, and yet, from the doctrine of the Church, they know that they are to live after death, therefore they believe they shall not rise again until a certain last judgment, and then with the body. Some believe that the soul is then conjoined to that body ; some that in the interval [between death and then] man has no life, and that the soul, which belongs to life, shall then be again infused. They are permitted to believe this, because they believe that nothing lives save the body itself ; wherefore, unless that is said to rise, they would wholly reject the doctrine of the resurrection. Still, this idea of the resurrection has this accompanying utility, that they believe in a life after death when they lie sick in bed and mundane and corporeal things have less weight with them. At that moment, those who have lived well uniformly think no otherwise than that they shall live immediately after death. Uninfluenced by the doctrinal concerning the last judgment, they then also speak about heaven with the hope of a life there [immediately after death].

((Those who were naked and walked about two and two, said that they perceive, at once, whether there is conjugal union between two married partners, as was also shown by means of a spiritual idea, which was of such a nature that there appears a likeness as to interiors of every sort. This [likeness] is formed by the conjunction of truth and good, and thence there is an appearance as one ; for, from that conjunction, the conjugal union exists between two ; and it was also perceived that similar faith and similar charity, or similar truth and good, conjoined, effect this. It was said, also, that there is no conjugal union at all if there is one husband and two or more wives ; and that they perceived this by that spiritual idea.)) (Infants are also seen there ; and it was said that neighbours come together from their habitations especially on account of the infants ; so that they may be in company with the infants of neighbours, under the eyes and authority of the parents.) I spoke with the spirits of that earth concerning the Lord, why He put on the human—just as has been written on a separate page ; and they said, with affirmation, that [I had written] correctly.¹

¹ The Latin Edition, here, incorporates in the text the following parenthesis :—“(Let those things be added which are written, from heaven, below—a few pages on—concerning the Divine Human of the Lord [No. 4844].)” These things, therefore, now follow.

CONCERNING THE DIVINE HUMAN OF THE LORD, THAT IN HEAVEN
IT IS EVERYWHERE ACKNOWLEDGED.

4844.¹ Every man whatever, who has not destroyed his rational mind and no longer receives therein the heavenly influx, and, so, [every man] who does not acknowledge nature as God, has the idea of a human concerning the Divine. This was attested, through much experience, by those in the other life. This Divine Human is nowhere else than in the Lord. Let who pleases think where else the Divine Human could be. The Lord also plainly teaches that He who sees Him sees the Father, and that He is in the Father and the Father in Him, and that the Father and He are one. The learned do not know what the soul is; whether it is anything, or whether only a vital [spark], or whether it is the cogitative [function] in a sort of aërial [condition]; whether it is there in the body, or elsewhere; when, yet, the soul is the man himself, and wholly in a human form, and the body is adjoined thereto [everywhere according to its functions in a gross world. Hence are the vagaries of the learned. The simple, on the other hand, know that their soul is in the body; consequently, they have no doubts about a life after death].

4845. Another thing is, that the thoughts and wisdom of the angels are according to the form of heaven, and their affections according to the changes of state there; for, were not the form of heaven perfect, no one could think, still less be wise, because every thought has extension into the societies of another heaven, [these societies] being arranged according to the form of heaven. The form of heaven, in general, relates to man; for it corresponds to each thing with man, as has been shown; (to wit), ((that, first, all things of the whole body, from the highest to the lowest and from the inmost to the outmost, are organic forms, completely [adapted] for the reception of the life of faith from love; and so much as there is of Divine love in man from God, so far are his organs receptions of life, consequently, so far are they living. This is most perfectly the case in the Lord, inasmuch as the Divine Love Itself, which was the *Esse* of His life, formed the body after its likeness, thus to its reception, even to such a degree as that all the [organs] should be forms of Divine Love; and, since the body was made Divine, they are the Divine Love. Nothing there is closed, as in

¹ We have inserted this article in this place, in compliance with an instruction given in a parenthesis, which, in the Latin Edition, is included in the heading hereof. The instruction is:—“(Let this be inserted where [I have spoken] of the inhabitants of another earth, in the last place.)”

finites; but all things are formed according to the idea of an infinite heaven.

[It was also shown] that, in the generating of men, there is a likeness of the father, from the conception from the father, thus from the soul, which is the *esse* of life; this [*esse*] imparts its own to the body, and makes it a likeness of itself; for the body is the *existere* of life from the *esse* of life. Second, that men are not aware that the whole body is the form of its love—which is known in the heavens. Nor do they know how the Lord, although a man and not a spirit, entered through closed doors. Third, that there is not one God when there are three persons. Fourth, that men say that He is omnipresent, even as to the human, as in the Holy Supper. Fifth, they believe that they shall rise as to the body; for they know nothing as to what quality those in the other life are, to wit, in a body and in all things of the body. They do not know what the soul is, and what the body!)) That the Divine is Human in heaven, is a fundamental of wisdom. because of thought; for [that] idea is the primitive one of the universal heaven. Wherefore he who is not in it cannot be in angelic wisdom. Hence, also, it is evident, that the Lord as to the Divine Human is the all of heaven and the all of the wisdom of the angels there.

4846. It shall be added, in the third place, that the Divine in heaven must have been the Divine Human, before the Coming of the Lord—as is clear from correspondences; wherefore, everything proceeding from the Divine was then in the Human form, so that that form must have been the *existere* of Infinite Love from the *esse* of love; and, because it was of love, and the Divine is the Infinite of power, or omnipotence, therefore it also follows, necessarily, that, at length, it so came to pass that it [the Divine] put on the human, actually. These things are written by influx out of heaven, from the wisdom of the angels there.

4847. By means of the Divine Human of the Lord order was restored even to the ultimate of life, which is the sensual; for successive Divine order perished in ultimates, thus the Divine in the ultimate: this has been restored by the Lord, so that thus the Divine could reach even to that. When I spoke with the angels, I perceived, from their inflowing idea, that there never could have been a Divine creating all things, unless it were a one—not divided into three equal essences, but into three successive essences, which are the Father, Son, and Holy Spirit, and these in one Person. It was also perceived that the Divine Itself, which is the first essence, must have been Man in endeavour, or in course of becoming

—*jeri*—whence it was as it were man, thus man reflexively; and that the second essence is Man born, and essentially from the first; and the third essence in successive order, is Man proceeding, which is the whole heaven; and, if it is named, it may be called the Holy Spirit, since it is from the Lord there, and in the Church thence. It may also be confirmed from the fact that the body is the existence of life from the soul, which is the esse of life—as is done among spirits. It may be confirmed from the creed of Athanasius. Those from the Christian world who, from principles taken up and confirmed in the world, deny the Lord, have scarcely any life; they are completely silly. There were two, who were afterwards conjoined, that had been of such a character; they were completely silly. They were Poll . . . 's¹ daughter and a male friend, whose condition was wretched. It is otherwise with those who do not confirm [such principles].

[4832 $\frac{1}{2}$].² I afterwards heard from thence, that some are sent to them by the Lord, who teach concerning Him; also, that they do not now admit strangers from this earth—who disturb them, particularly with [the notion of] three persons in the Divinity, whereas they know that God is one, therefore the Divine is also one, and not a concord of three—unless they are willing to think of Him as of an angel in whom is the inmost of life, which is called the soul, and his visible presentation which is in the human form, and the proceeding life which is around him from his love; for every angel is perceived, at a distance, such as he is in respect to love; but the Divine which proceeds from the Lord, inasmuch as it is from the very Esse of all life, fills the universal heaven and constitutes it.

¹ The Latin Editor could make nothing of the MS., in this place, and has inserted a lithographed facsimile of the undecipherable words, in Part VII., Supplement No. 6. In this state of affairs, I asked the kind assistance of Rev. Dr. R. L. Tafel, Compiler and Editor of the *Documents*, and here append his remarks. "As far as I can make it out, the facsimile reads:—*Poll. dotter och en amicun*—'Poll . . . 's daughter, and a male friend.'" There are, however, Dr. Tafel points out, two objections to the most natural conclusion as to the name of which "Poll" is an abbreviation,—*Polhem*. In the first place, "Polhem's daughter (Emerentia) did not die until 1760; while No. 4572 of the *Diary* was written 6th Aug. 1752, and No. 5336, 6th Jan. 1757." The inference is, therefore, that the present No. was written somewhere between those dates, and, consequently, while Polhem's daughter was yet alive. "Again, ordinarily, Swedenborg does not abbreviate Polhem 'Poll' but 'Pol.' Still," Dr. Tafel continues, "I am not acquainted with any other name amongst Swedenborg's friends and acquaintances, which might be abbreviated 'Poll.'" The identity of the person alluded to in the text must, therefore, remain doubtful. Hence, I have incorporated in the text the translation of the facsimile with which Dr. Tafel has furnished me, leaving, however, Swedenborg's abbreviation of the name.—J. F. B.

² For explanation of the sequence of the Nos., see foot-notes to Nos. 4832 and 4844, pp. 225, 226.

CONCERNING THE STATE OF EVIL PREACHERS WHILE THEY ARE
PREACHING.

4833. There was a very wicked preacher who did not believe that there is any God, or that there is any sin, but that man can do whatever he wishes, and things being accounted sins and crimes is on account of civil life, and not on account of anything interior. He (Hasenmüller) was exposed, also, as to what crimes he had committed. He said that when he preached, he at that time thought what he then said about sins and reward in another life. It was said by the angels, that, at that time, his interiors were turned from the world towards heaven, and that then he does not know otherwise [than as he speaks], because influx from heaven can then also be granted. It is otherwise when his interiors were turned towards the world and himself.

CONCERNING THE HELL OF THOSE WHO TAKE AWAY ALL SENSE OF
CIVIL, MORAL AND CHRISTIAN TRUTH AND GOOD.

4834. There were certain ones with me while I slept; and, in my sleep, it appeared that I wished to kill those that entered into the chamber, for the single reason that they did enter, consequently, without any reason, and without other desire than that they should be killed because they entered. This lasted some time; but, afterwards, I was led into the thought that this ought not to be done, because it is evil; wherefore I began to come to myself, and then awaked. Those who induced that evil upon me, spoke with me: they were above, at the right. But it was disclosed whence this was, namely, that it was from them; for, when they inflowed, all power of thinking and willing right, truth and good, was so impaired, that no sense thereof existed, to wit, whether [a thing was] evil or not evil, true or not true, right or not right. And as the spirits and angels round me did not believe that such was the sphere of their influx, therefore it was spread abroad from right to left, from left to right, and to the sides and upwards, where the spirits and angels were; and they to whom [those spirits] came, all said that they took away all sense of truth and good, and that they [*i.e.* the speakers] have become so stupefied as not to be able to think that good was good, and evil was evil; and it was then said that those spirits are such as in the world have believed that sincerity, virtue, uprightness and good are nothing at all except for appearance' sake, in order that they may appear of such character, on account of reputation and in order to acquire

wealth and honours--and who have confirmed themselves therein, not only in thought but also in act. Such are at length separated from all others; for they can remove all influx of good and uprightness which are from the Lord, consequently, the life of the will and understanding, which consists in a distinct and exquisite thought and affection of such things.

HOW BABEL COMMENCES IN THE CHURCH. SWAB.

4835. He (Swab) was presented to sight and apprehension for several days. Under the soles, in the earth there, he assembled those whom he ruled in Fahlun, and also subjected them to his control, so that he might command them and they should obey; but he feared lest the Lord would deprive him of that dominion; wherefore, as a means of governing, he adopted the doctrine of charity and acknowledged the Lord as the only God, believing that thus, because he would make one with those who were around me, he would be permitted to rule. But because such things are perceived in my body, therefore, such conduct somewhat hardened the right side of the tongue, as far as to the ear; and [this happens] from other things besides. He (namely, Swab) continually thrust such things between himself and me, as might impede my sight, lest it should enter thither; because, from his interior mind, he perceived doctrine as a means and dominion as the end, and thus [the order] was inverted and in itself evil. Hence arose a conversation concerning the beginnings of a Church, when there are such things as terminate in Babel; that is, that they [*i.e.* men] wish to be worshipped themselves instead of God, by first saying that they are ruled by God, and that, therefore, those things which are from them are from God: when these things are hearkened to, all doctrinals are afterwards explained and drawn to that conclusion; and new ones are superadded which are said to flow from these, and which wear the look of truth; and so Babel grows, and it [*i.e.* the Church] becomes Babel.

CONCERNING A CERTAIN ONE WHO, FOR THE SAKE OF APPROBATION, ASSENTED TO THE DOCTRINE OF CHARITY. RUDBERG.

4836. (It was Rudberg.) He was once called upon to promulgate those things which were written by me; hence he believed himself exalted and learned above others, and came into the fire of self-love; and as he was acquainted with me, he therefore assented to, and approved all things with pleasure, although,

within himself, he had acknowledged, and had been well versed in, a totally different doctrine—which was the doctrine of faith alone. He then applied himself to the back, and constantly committed adultery in intent. Hence it is manifest that from such persons proceed adulterations.

CONCERNING REGENERATION, OR THE NEW CREATION. HEAVEN.

4837. In the Word, it is often said that the Lord is the Creator, that He created the heavens and earth, also that He creates new ones ; and man is said to be a new creature. Since this is the case, man, so far as his hereditary constitution and actual life from himself are concerned, does not appear like a man in the other life, but like a horrible monster. But just as he receives from the Lord a new life, so he receives the human form and, at length, a very beautiful angelic form, which is the likeness of the Lord. Thus it is as if He had created man anew, in similar fashion and in like manner. Hence it is that to create is to regenerate, and that a regenerated man is a new creature.

CONTINUATION CONCERNING BABEL.

4838. They continued in the decision that they would employ heavenly doctrine for a form which might avail them for governing ; and they also deliberated, afterwards, in what way they might achieve all things which they attempted, by means of entering into my thoughts and closely following them to such an extent that by thinking the same thing they might at length quench me. And afterwards, they wished to go farther, even until they should will the same thing and do the same thing [as myself], until nothing of life remained to me and so they alone should govern : only just previously, they reduced many to subservience. This was similar to their conduct in the world, that, first, they wholly forced the words of Scripture and said that themselves teach the same as the Lord, and afterwards destroyed His doctrine and prohibited any one to read ; declaring that they alone might teach, and that [others] must believe as they teach—thus thinking, willing and doing exactly as they wish, and saying that themselves and none others know the Word.

4839. In a word, it was experienced, from various things, that Babel exists when the doctrine of the Church is accepted in order that it may serve for ruling, and so that those [who so accept it] may at length become deities, and have power over

heaven and earth. Another one (Abbé Bignon) also approached; and he, perceiving what Swab did, and moved by a similar desire, wished to join with him, namely, to acknowledge the doctrine of the Church, and so get the favour of the Lord to themselves, for the end of ruling. At the same time, they deliberated how to put these things into practice; and it was determined that they should rule over them [*i.e.* the doctrines of the Church]; and, since it was said that the last should be first, they decided that they would sit in the last place when they governed, etc. But it was granted this one to perceive that such was the beginning of Babel. It was also granted him to desist.

4840. In a word, Babel is ruling by means of the doctrine of the Church and explaining those things [of doctrine] in favour of ruling over others, so that at length they may govern in place of God, and be gods upon earth. That end is for the sake of domination, thus for sake of [self], with doctrine and the Lord Himself, for a means—who [*i.e.* the Lord] is also forsaken, together with doctrine, if those who so act are not allowed to have dominion. In their heart, they make God of no account, and do not acknowledge Him in heart, but only worship themselves; thus they make the Word of no account, and doctrine of no account, nor the Church, nor heaven; although, with the mouth, they defend them more strongly than others. Devils themselves are able so to receive doctrine, and acknowledge the Lord.

CONCERNING THE INTERNAL SENSE OF THE WORD, THAT IT IS
APPREHENDED BY FEW.

4841. In a dream, I seemed to myself to be in the company of many priests, and then spoke of the internal sense of the Word with one who said that he knows nothing about it; but, because he was desirous of knowing many things, although he might not understand the same, he seemed to wish to know something about it. When it was shown, he was told that he might communicate it to the priests there, who were many. But it was perceived that, of all these—and there were many—not even one could apprehend these things, inasmuch as their rational mind was closed, for the reason that they wished to apprehend the Word only sensually. I perceived in myself repugnance and aversion. Afterwards came others, who were of different disposition, as they wished to know many things, beyond others, from the faculty of apprehending and the gratification of knowing different things; but all to no purpose. Repugnance was felt, for the reason that [the internal sense] was from the light of heaven; and as it receded from the light

and heat of the world towards the light and heat of heaven it resisted—and this in various ways. But, yet, the simple, who are in good, apprehended; and they were also raised up into heaven, because they were able to be together with heavenly societies—the rest not with heavenly, but with worldly societies, being ignorant what heavenly thought and affection are.

CONCERNING BABEL AND CHALDÆA, THAT THEY ARE THE
ADULTERERS [AND THE WHORE] OF WHOM MENTION IS MADE
IN THE APOCALYPSE.

4842. It was shown, by living experiences, what Babel and Chaldæa are, or the adulterers and the whore in the Apocalypse. What Babel is [was shown] by Swab; what Chaldæa is by Rudberg and Kalsenius. They who are Babel wish to receive doctrine for the sake of domination, and, under the Lord to govern others, saying, that if they remain in true doctrine the Lord then aids [them], and that it pleases Him, because the doctrine is concerning Himself and His kingdom; but still they believe nothing, and, if not aided [by the Lord], they recede. Therefore, to them, doctrine is only for the sake of domination, and not for the sake of the felicity of eternal life. The same worship themselves and not the Lord; and, so far as the Lord does not favour and approve them, and cause that they, instead of Himself, may rule in the world, so far do they recede.

4843. Those are Chaldæa, which is the great whore, who have imbued sound principles of religion not on account of the salvation of the soul, but solely for the object that they may be promoted to riches and wealth, and are not affected by truths for any other end. Such was Rudberg, who appropriated the doctrine which he drew from the Word, supposing that thus he should be promoted to honours, and by means of honours to opulence, while yet he had imbued in the world principles totally different [from those doctrines]. He and the former one (Swab) desired with all ardeney to commit adultery, and also did commit adultery, and employed all craftiness in order to entice.

They also are Chaldæans who have no religion, and speak into another's ear whatever pleases, in order to win the favour of princes and magnates. Such was Kalsenius. He indeed had known the doctrinals of his Church, but merely in a scientific manner, nor had he imbued and infixed them in himself, and he was given up to pleasures and also to strifes. All these believe, in themselves, nothing at all; neither that there is a God, nor a

life after death, nor that a man's soul is different from that of the brutes, nor that the Word is anything. They who have imbued principles in youth, and have taught them, suppose themselves to believe; but yet they do not believe, as also it was granted me to perceive from their sphere—certain ones, also, confessed it. Such is the Christian world at this day, nearly everywhere.

CONCERNING MAGICAL [WRITTEN] CHARACTERS.

4848.¹ It was told, and almost exhibited to me, how it was with magical written-characters, to wit, that they [*i.e.* the magicians] wrote lines with varying direction, curvature and bend, and that, according to the direction, they, by means of those characters, cheated the eyes, and at the same time the thought, concerning the thing to be accomplished; and that they then disposed themselves according to some form of an interior heaven, or of the world of spirits, and so induced various persuasions, by influxes according to those forms: for all thought of man, spirit and angel takes place according to the form of heaven, which is incomprehensible, being known to the Lord alone. Magicians have learned something concerning that form, by much experience, especially the Ancients, the Babylonians and some in Egypt; and they, similarly, induced upon the minds of others whatsoever they wished.

4849. The ancient auguries and auspices also were thence; likewise divinations from the heavens, and many other things. But they are not able to penetrate farther than to the lowest form, which belongs to the world of spirits, and this scarcely to a ten-thousandth part. As respects the form of heaven, they cannot at all comprehend it. Such magicians are, as yet, kept in caves, on the right.

CONCERNING TURNING TO THE LORD, AND CONCERNING TURNING FROM THE LORD. HEAVEN.

4850. They who are in heaven, or who are led by the Lord, are, in the other life, continually turned to Him as the Sun, which is directly before the right eye; and then all things are led to good. To be turned to Him in this manner is a sign of being led by Him and of being continually in His presence; and then they are removed from evils, lest these adhere. But all those who turn themselves from Him, so that they turn the face *backward*, rush into hell to the devils, and commit wicked-

¹ For Nos. 4844-4847 see after No. 4832, pp. 226-228.

nesses ; neither can they be turned away from them of themselves, but they then persist continually in enormities ; for to be turned from the Lord is a sign of turning away from good and turning to evil.

ITCHING AND RUBBING OF THE ANUS.

4851. In the night, the anus commenced to itch, and I rubbed it even till it became painful ; and, when I did this frequently, certain [spirits] were observed below, under it ; and I perceived that [the itching came] from their proximity, and that it was on account of the fact, that, in the world, they believed themselves to have been rational, and yet they were not rational—that, forsooth, they not only believed it, but were proud of it, and [supposed] they were wiser than others ; and yet nothing could be less true. Such pride produces itching of the anus, and [occasions] the rubbing. They were Wolf, Ericus Benzeliuſ, and Lars Benzelstierna and Gustav Benzelstierna. When they observed that there was this thought concerning them, they then began to devise something by which they might show that they are rational ; but it was a profanation of the Lord, which was done with cunning and malice ; but they were told, and shown, that malice is by no means intelligence, but that it is insanity, thus altogether contrary to intelligence, therefore, that by that they show themselves irrational.

CONCERNING THE SENSUAL AND ITS THOUGHT.

4852. I was held in such a thought as they are in who are in the sensual ; and it was a thought so gross and also deformed that it cannot be described. It had nothing at all determinate or consecutive. It was then shown that many at this day are of such a character, and that they are not able to think above the sensual, thus to be withdrawn from the sensual, but that they think in the sensual when they speak and write, and also when they hear and see : also some persons besides these, when they speak with themselves, as solitaries do ; and that, when sensuſ are quiescent, they do not think at all, but are in a gross and deformed idea, as if bereft of the whole matter, when, yet, they might then be able to be, and to think, in the light of heaven.

CONCERNING GOOD DOGS.

4853. In my sleep, there was with me a dog, which I seemed

to lead by a cord; he was lively and energetic, and sometimes drank largely. Having waked, I was instructed that such dogs are appetites of speaking and teaching such things as pertain to doctrine. In a word, that when the appetites are good, the dogs are good, and when evil, the dogs are evil.

[CONCERNING BOLL.¹]

[4853½.] ((((((In sleep, I came to a temple where he was preaching, and approached the pulpit. He became sensible of the fact that I was present; wherefore he could not preach, as also he said. He said the reason was, that))))))

CONCERNING THE HELL OF THE PROFANE.

4854. The hell of the profane is diametrically under man, under his conjugal [parts], deep down there according to the degree and quality of the profanation. There are very many there, at this day; for into that hell come those who have believed the things of heaven and of the Church, and afterwards in themselves denied them; also, those who attend on sacred things in compliance with fashion, and believe, and yet live ill; but not those who have lived ill and have not believed. There, as they said, are squalid sights, marshes, sterile grounds here and there, rocky places with caverns, and, besides these, regions overrun with forests. There are also places where are serpents of various kinds, besides other haunts of wild beasts. They cannot force their way out; for if they make the effort, as they desire, they fall into pains and tortures; wherefore they remove themselves afar off according to the sense of unpleasantness, and there they remain.

4855. Those who have attended on holy things, and also acknowledged them in an external manner, that is, have not doubted concerning them, and yet have not lived a Christian life, but have lived in hatred and the like—when they come to man, they produce pain in the head, even in the very bones, and pain of the shoulder, or arm. Certain ones, who were of such a nature, and who also acknowledged the Lord, were with me. They penetrated even to the bones of the head and caused pain there, besides which the arm became so feeble in the elbow that it could scarcely be bent. Of such a character are they who are in a life of piety, and not at the same time in a life of charity. In such a life are very many who are considered Christians.

¹ Or, perhaps, more correctly, Bäll.—See Kahl's *Narratiunculæ*, p. 13.

ABOMINABLE ADULTERIES.

4855[$\frac{1}{2}$]. First. They who hold in hatred every neighbour, without distinction, nor have any friend, save themselves and their own children and grandchildren, thus save their own people—these commit adultery with a mother and with a father. Such have been (Johan Hesselius and my last stepmother).

4856. Second. They who hold in hatred, and persecute from innate hatred, all except friends, and who do injustice for the sake of a friend, and do not respect justice and equity except for friendship's sake—these commit adultery with a sister (Lars Benzelstierna).

4857. Third. They who wish to kill all, and are bloodthirsty, nor are ever touched with any compassion, and are proud in the highest degree—these copulate with swine; others with other brutes (Charles XII.).

CONCERNING THOSE WHO PERVERT JUSTICE FOR THE SAKE OF FRIENDSHIP AND PROFIT.

4858. There were some who have not regarded justice, but have perverted it for the sake of profit and friendship, and this knowingly. These, in the other life, suffer grievous things, because justice and right are from heaven, and to do these injustice is to bend them to hell. Reason is taken away from those [who have so acted], and they are put among the insane. There are three [of this character] who were known to me in the world (Vollerus,¹ Lars Benzelstierna, Lilliestie²). The last-mentioned was sitting like one destitute of reason; he was scarcely able to think.

CONCERNING PRIAPI AND SATYRS.

4859. Those who, in the world, have thought continually

¹ There is probability in Dr. Kahl's suggestion that this is a slip of the pen for Wallerius (or Valerius)—see *Narratiunculae*, p. 35—which name occurs in No. 4830. Admitting this conjecture, however, this cannot very well be the person (Harald Wallerius) there mentioned, as he was a professor of mathematics. It is, in all probability, Göran Valerius (a son of the former one), who, as assessor in the Royal College of Mines from the year 1730, must have exercised judicial functions, and thus comes within the scope of the present article. For the particulars mentioned in this note, see Dr. Tafel's *Documents*, pp. 711, 676.

² Dr. Kahl suggests that Anders Lilljestierna may be the person intended.—See *Narratiunculae*, p. 24.

about adulteries, and insinuated themselves under the guise of friendship and sincerity, and still, in intent, have meditated adultery, and at the same time have been, as to their character, genii, do similar things in the other life; they speak in an ingenuous manner, yet continually meditate adultery, and hence are in a perpetual effort to commit it; and, as often as opportunity offers—the husband, for example, being absent and the wife agreeable—they do commit it. When such persons are beheld by the angels, they appear as Satyrs, of whom the ancients say that they wander in darksome woods and look out for women. Such persons also appeared at the back, under the occiput, and spoke in an ingenuous manner; but it was said, that still they pollute all ingenuous utterance, because their intention, or end, is unclean and abominable. The end is the general of the thought; and whatever is then thought and said, is polluted thereby—as was also said and shown.

CONCERNING GENII AND THEIR HELL.

4860. I was let down, with certain spirits, into a certain hell of genii which is at the back; but it was then granted me to see but little; for it was dangerous for the sight to be opened, because, in this way, their operations—which are most hurtful, because they are not into the very matter of the thought, but into the affections thereof—would at once inflow. This it was granted me to see. There were walls, as of a great building, but without roof and without windows. In place of windows are great openings. It was said, there, that they cannot dwell in houses that have roofs and windows, and that, in case they do, they experience tightness, as if they are being suffocated. The reason is, because windows signify those things which are of thought, and roofs its upward limit.

4861. It was also said, that they dwell in marshes and in most filthy places; and that they do indeed see each other, but do not speak together. Those who become genii are such as, in the world, spoke but little, but loved to think, and always ill of the neighbour, and exulted when injury was suggested to them—especially if they were able to carry it out clandestinely, and all the while lie concealed. In that life, they love the like conduct; but, then, the faculty of thinking is taken from them by degrees—the will, from which they are in the continual attempt to do evil, remaining similar to what it was in the world. They also do evil, if in no other way, from a certain kind of interior phantasy. This also, which is abominable to see, appears when the sight is opened that far.

4862. Thought is taken away from them, for the reason that if it were left to them they would communicate with spirits, and thus confusion would arise; for if thought remained to them, then there could exist communication with those spirits who think more than they are affected with the desire of doing; and so they [the genii] would destroy the whole of their reason and completely annihilate it, and they would also have communication with men, and would excite their hereditary evils and quite destroy the whole process of regeneration. They would forthwith pervert the reason, thus all truths and the idea of every truth whatever, and inspire an affection of the false instead of one of truth.

4863. Those in that hell are naked, since they have no spiritual light, which is intellectual light. A certain one appeared to me in obscure light, like a cloud in which was something naked. Another, however, appeared as if girded with a certain very slight under-garment. He was amongst those who have somewhat of an idea of thought. They correspond, by virtue of opposition, to the celestials. The light (*lux*) there, is very obscure. I saw the light (*lumen*) of a candle brought in thither, and the light (*lux*) from it was quite bright.

CONCERNING SPIRITUAL GENERATION, AS IT WERE, OF RACES AND FAMILIES: THUS CONCERNING HEAVEN WITH MAN.

4864. It was shown by the angels with me, how the generations, as it were, of [spiritual] races and families occurred, that one house was derived from another, and that they were distinct. This [was shown] with much fulness, and in a long succession, thus that the derivations were almost like those of [natural] children, grandchildren and relatives, following in unbroken series, and that all souls were distinct from each other. That exploration and examination of the derivation, as it were, of [spiritual] families, lasted for a quarter of an hour.

HEAVEN. CONCERNING THE SPEECH AND WRITINGS OF SPIRITS AND ANGELS.

4865. I was still further instructed, by experience, as to the nature of the speech of spirits and angels. It is articulate, and of words; but still it is, so to say, a perfectly natural language, for all affections of the mind, whatever they are, and all ideas of a thing, whatever they are, have their corresponding affections in the body, which cannot be described; for they

affect the body and its various parts as all affections are wont to do. These affections with man, raise the breast, contract and dilate the lungs, cause freedom or difficulty of breathing, or also contract or dilate the belly, or affect the lower part, as also the face and eyes. Such corresponding affections are felt manifestly in the bodies of spirits and angels; and when they speak, they enunciate the words articulately, according to their sensation of those affections. Thus their speech and affections make one.

4866. Spirits themselves are acquainted with this speech spontaneously; for, as was said, it is a perfectly natural one. The articulate words are composed, like those of human language, of those characters which are in the alphabet. Especially do they employ vowels of every kind, with much variety. An example was afforded me. Lasciviousness was excited in me; and this was felt, in a general way, in the part below the abdomen, which was perceived by the bystanders, who said *rua raha*, which signified the excitation of that part to lasciviousness. I afterwards looked at others with fixed gaze, and they were then affected by my look, which was felt by me in the part around the eyes: according to the agreement of that sensation, they pronounced *ura raha*, which is excitation of look. So in other cases. Hence it is clear of what nature, and from whence, is the speech of spirits with each other.

4867. But the angels, who are in intelligence, and discern in one affection and one idea of a thing many and innumerable things, in themselves and in others—these pronounce, also, according to the likeness of the affection, or of the concordant affection, so that in what they pronounce is included simultaneously all that they feel and think. This angelic speech is not perceived by spirits, save by a certain general characteristic noticeable in the sound. Hence it may be manifest, how elegant, beautiful, delightful and pleasant is the speech of angels; for the affections in them, which they express by speech, are heavenly, because from the Lord.

4868. On the other hand, in hell speech is loathsome, unseemly and filthy, because the affections they feel in themselves are so.

4869. Spirits can commit their speech to writings, wherein appear compositions in the ordinary style, and, also, just as are usual in printed publications. I have often seen such writings, and could read but not understand them, although a spirit with me said that he could understand all things there, because they are according to their speech.

4870. In some languages in the world, are some such

natural [*i.e.* spontaneously-formed] words also given ; and the most ancient language was no other than such speech of spirits—a speech perfectly natural. Man's interior ideas themselves are also in that language, although man is ignorant thereof—which is apparent from the fact that man, after death, when amongst spirits, speaks that language without instruction.

4871. Infernal speech is unintelligible to angels, because the affections there, from which is their speech, are opposite and most filthy. Not even one of their words can be uttered by angels ; for the speech, as was said, perfectly accords with the interiors and with their movements, with affections and thoughts, or with ideas.

CONCERNING THE DRAGON AND HIS CREW.

4872. I was let down—but in sleep—to the lower regions, where are the worst of the devils ; and I then seemed to lose my way, and at length arrived at the ruins of houses, where, at last, there was no exit. I wished to go to a city, but was led about, in this way, in a dream, by devils ; and then three devils accosted me, and I spoke with them. I inquired the way to the city, and promised one of them money to show me the way to the city. But I then suddenly awoke, and was in a place where are the most malicious hells. Forth from their midst one came towards me, and then, in his sphere, I straightway commenced to doubt concerning the Divine ; but, as yet, I was not more than half-awake.

4873. When, at length, I was fully roused, it was related to me that the one in the midst was that very bad devil (Charles XII.), and that he thus entices to himself, by malicious art, spirits who wander in sleep,¹ and then brings them wholly into doubt and negation concerning the Divine and His guardianship, and that he coerces some so far that they abjure the Divine—but, in sleep.

4874. It was related that he knows, from the circumjacent hells, that spirits are approaching, and what they are thinking of ; and it was inquired how the hells could know that. They then answered that they look upwards to the stars and have a revelation thence ; and likewise their sight is thence opened round about, and they also have encouragement, from thence, to destroy those [who approach] in whatever way they can.

4875. It was further inquired what persons were above, who could reveal such things to those devils ; and it was found that

¹ The phenomenon of Somnambulism is plainly, therefore, not confined to this life.

it was a number of persons, who, in the world, were in a persuasive faith concerning the Word and concerning the doctrine of their church, but still lived ill, and that many of them were learned [from] scientifics, and that they especially had the faith that God the Father governs all things, and that He only has mercy on them for the sake of the Son—they believe, namely, according to the doctrine of the church; consequently, as respects the divinity of the Son, although they do not deny it with the mouth, yet they do in the heart.

4876. For they make out the Lord to be only a man, who can save nobody. It is allowed that they are saved by the Father through Him, wherefore, in prayers and preachings, they supplicate the Father that He will have mercy for the sake of the Son; and so they pass by the Lord, and speak with the Father, when yet they know that no one can come to the Father but by the Lord; that the Lord is the Way and the Mediator; and that the Father hears no one save mediately through the Lord, as also He Himself says; also, that without the Lord there is no salvation. They know that the Lord has all power in the heavens and in earth, and that the Father is in Him and one with Him; but they explain these things in a different way.

4877. Of such a character are those who believe in this manner, and are in a persuasive faith, and yet live ill, and also teach and believe that the deeds, consequently the life, effect nothing, but that they are in Christian liberty, and there is no damnation of the law, because the Lord had fulfilled the law and taken away that damnation. These are the ones who are dragons.

4878. For they who are understood by dragons in the Apocalypse are not devils who are in hell—for these cannot go forth from their hells—but they are those who are from the church, and in such a faith, and all the while in an evil life. Of such a character are those [dragons].

4879. They [*i.e.* these evil spirits] also appear above the head, as it were in heaven; for they are elevated by their faith and the truths of the Word; for they who are in these are in company with good spirits and are thus elevated to heaven, but to the ultimate heaven; and they stay there.

4880. They are above the left side of the head, at a considerable distance; and they extend from a certain mountain there, where, on the summit, sits an aged man with a long beard, whom certain ones believe to be God the Father. They [*i.e.* the dragon-spirits] are around this mountain, and appear to themselves to dwell among rocky places, and to be secure there. When they do not wish to appear, they then repair to

the back of the mountain. They spread themselves out thence towards the right, forwards, but [by] a descending way.

4881. There are those there who plot against all who do not believe as they do, also against those who are there, as, for example, upright spirits; and they persecute them with all imaginable guile and malice, believing that it is lawful to persecute these with impunity, and to do evil to all who do not believe just as they do. Probity of life they make of no account. These also are they who make one with the hells, and inflow into the hells, and reveal to them what they see below, and open their sight, as was said above [Nos. 4874, 4875], and who thus destroy.

4882. They who were about the lowest parts of the mountain, appeared like a great dragon which stretched himself thence right on towards the lower regions. His tail is there, and he also stretches himself to the right, by the descending way. The form of a great dragon was perceived.

4883. (((((That mountain seems to be the one which is called the "mount of assembly, in the sides of the north" (Isaiah xiv. 13). Lucifer is self-love, which makes itself God the Father, on the mountain; wherefore it is said, that he says in his heart, I shall become like the Most High (*ibid.* verse 14). Lucifer is Babel.))))))

CONTINUATION.

4884. There was a certain one who wished that he might be the devil himself and that all in hell might be his crew, and who therefore declared war against the Lord. All who were in the hells around flocked together to him and worshipped him, and spurred him on to the commission of all kinds of evils, so that after several years he would become a concentrated hell. It was also shown plainly that he had nothing of the human quality remaining, and that, in the world, he had been inwardly the haughtiest of all men (Charles XII.), and had thence derived his wish to have dominion over the universe: hence was manifested the cause of his hatred against the Lord, and against all who were in His favour, and, in general, who worshipped God. He vowed this hatred in his heart, as soon as he heard of such a thing. He also put on a hypocritical and profane hell, constantly studying thereby to draw to himself spirits who were in truths from some good; for these are in the ultimates of heaven, and are affected with external good, and, also, with hypocritical and profane good. This happens through their being ignorant of its quality, because they are in externals.

So long as this could occur, so long could he be in their vicinity without being driven away. That he was not expelled for so long a time was for many reasons.

4885. From this it appeared what ones were in falses from the evils of the love of self and of the world, and also in truths from them—for these defended him. Some such societies constituted his head, some his arms, and some his other members. Wherefore, so far as they were removed, so far were the parts of his body changed. Hence they were identified, and also from influx and agreement; also, from the affection of love for such things as he perpetrated.

4886. It was then also shown that there were, in the first entrance to heaven, some who were so thoroughly worldly that they sought after nothing else but offices, for the sake of honour. Several thousands of them were together, and wished to institute a similar government as on earth—everyone with the aim of being super-eminent over others and not from an end of doing good. Hence were begun, as in the world, enmities, craftiness, hypocrisies and the like; and, at length, the enmities were so great that they wished to fight each other. These, when they perceived that devil there, believed that he was able to grant them such offices and to distribute honours; wherefore, they attached and betook themselves to him, from that threshold of heaven, in crowds. This then appeared like what is said in the Apocalypse about the dragon, that his tail should draw down from heaven a third part of the stars.

4887. The reason that they were raised up into that threshold of heaven, was because they have attended on the holy things of the church, out of custom, from infancy, and have also acknowledged them in thought and with the mouth; but still have accounted the life as of no moment, and have loved honours and profit for the sake of honours and profit, or on account of evil ends. They judged out of respect to gains, enmities, favour, grudges, and not from justice: so it was in their whole life: therefore they were elevated to the threshold of that heaven through the truths of faith which they professed in that manner, although not in the life; but when, being endowed with liberty, they were let into those things which pertained to their life, it was then discovered of what quality they were in heart. Hence it is that they separated themselves from God and adjoined themselves to that devil, whom they made their king, being willing also to acknowledge him as their God; and it was said that this would happen after some time, and further, that it could happen, because in times past men were acknowledged as gods. Those who favoured him were especially those who were learned, and had, more than others,

defended the truths of faith, both with the mouth and by preaching and writings, and condemned to hell all who thought contrary thereto; and, nevertheless, they had lived a life altogether worldly,—in enmity, in envy, in hatred, in revenge, in cunning and deceit, in hypocrisy—still, however, taking care that this should not come out before the world; and if it did come out, they made it appear lawful, by various arguments, as, for example, that such things do not condemn, but only the falses of faith. This is according to the doctrine of such in general, to wit, that works do not condemn, consequently, not the life; when yet the fact really is, that the life remains, and so much and such a sort of faith as is conformable to the life; for the life of the body forms around it, after death, truths or falses, according to its good or evil, just as the soul forms a body about itself.

4888. There were also very many who are to be styled *fornicators* and *adulterers*, who have said that they acknowledge true doctrine, and yet only acknowledged it with the mouth, not with the heart. These seemed to commit whoredom and adultery. There were others, who, in the world, have been zealous about holy things, reading the Word, and teaching it, and yet not on account of life's sake, but solely on account of doctrine, saying that doctrinal faith saves, not life. These appeared to commit whoredom and adultery, at the back. But there exist whoredoms and adulteries of various kinds. Adulteries also happen through those—and they commit it—who select from the sense of the letter such things as they apply to confirming the falses of evil, thus from unfairly applying the Word: filthy adulteries by those who apply the Word to execrable purposes, thus profaning or defiling it.

CONCERNING SPIDERS.

4889. There was seen a spider, descending out of heaven by means of a spider's thread. It was of the form of a spider, and descended quite like one, so that it could not be distinguished. It first seemed a small one, which could let itself down, and also raise itself up, by means of the thread. It was borne to the right, and also, when there, wished to wind itself back toward heaven, but could not, because it was thus discovered who and what it was. Some said that it seemed to them like a man. It was said by the angels that it was from the third heaven, and that they [who presented this appearance] were such as have been, for a long period, poisoners or assassins, and practised such things with cunning and deceit, but have afterwards

seemed to repent, by thinking of heaven, and also by believing, and practising piety in externals. When they are in this latter state they are raised up into heaven, but yet they are there discovered as to their inward quality—for the interiors are more and more opened up; and so they cast themselves down from thence, and appear like spiders.

4890. After this were also seen spiders of a larger and uglier form, which had come down out of the middle heaven; and there were very many of them. These, at that time, were not so diabolical as that first one; for the most wicked make themselves out angels of light beyond others, thus more beautiful than the rest. The venom which they have in themselves, they know how to conceal by means of the external respiration, holding back the internal lest it should be perceived; for as soon as that interior [respiration] is perceived they are detected, inasmuch as the respiration of all in one society is similar.

CONTINUATION CONCERNING THE FIRST AND SECOND RESURRECTION¹
ABOUT WHICH WE READ IN THE APOCALYPSE.

4891. Very many seemed to descend out of heaven, and to repair to that devil, as was just above said. These are they who are of the second resurrection [? death¹], who cannot stay in heaven for the reason which was assigned in that place, because they desire offices, not from the love of doing good to others, but on account of the honour—partly that they may seem more eminent than others, partly that they may acquire wealth. They were elevated into heaven by the way by which others are elevated. That elevation has been often observed, both on the left and right side, and before the face, and also at the back, both visibly and invisibly, but always perceptibly. They are elevated for the reason that they may constitute an equilibrium against those in the hells who wish to destroy those who come into the other life; for when they are there [*i.e.* in heaven] they can then be held in some good. But still they cannot be retained in it; wherefore, they are let down in order that they may wander about, and divest themselves of those loves as far as possible.

4892. For several days I saw and heard how the heavens were purified. Those were cast down from thence who were in corporeal and worldly loves, and so were not willing, and thus not able, to receive heavenly loves. This was carried on all around me. Some of them were cast down; some were driven

¹ A consideration of *A. R.* 851, 853, strongly suggests that Swedenborg here intended the “first resurrection and second death.” Possibly, also, a sight of his MS. of the present passage might confirm this idea.—ED.

away; some descended of their own accord. They were separated from others by that devil, who was then Charles XII., who was in the greatest self-love, pouring around his diabolic sphere; and according as this was received, so were they recognized and separated. Very many received him, but still they were separated from him. There was a prodigious multitude, and from many heavens, amounting to even tens of thousands. But some of them were relegated to the hells; some were put into such a state that they might be able to become better; some that they might be elsewhere, and not disturb angelic minds. The devil was conducted around, and thus drew to himself his own crew.

4893. The greatest part of them were such, as, when they were in the heavens, had said, What is the truth that we ought to think? What is faith? Is it not enough to speak and think without these? In a word, they considered such things as of no value, and, consequently, they could not be improved and reformed; at last, also, they entice others to similar thinking and speaking. They are such as correspond to *the worms which consume the leaves of trees* in the time of spring and summer, by which means the rudiment of the fruit perishes. They also seemed to be let down as by threads, according as those worms are wont [to hang down] from trees. There was a vast crowd of such. They add that they know what it is to speak and do as they please, because they feel it; but what it is to believe and thence to think good, they do not know, nor do they hold that it could be of any consequence. They derive this from their life in the world, in that, on account of the world, they wished not to think anything about heaven, because, as they said, they do not know what it is, thus what is interior in thought and will. Wherefore, when they converse together, they speak with all boldness against the neighbour, and against God, supposing it does not matter. With certain ones who were let down thence, there spoke others; and I heard them saying that they are not aware of having been in the heavens; and that, where they had been, they saw some verdant and grassy spots and shrubs, but not gardens and paradises, nor highly ornate palaces; still less did they see the angels there have or do any otherwise than elsewhere: but the reason was told them, [namely,] that, since they are in worldly and corporeal things, they are by no means able to see such things as are with the angels—these are altogether hidden from their eyes. The reason is because their interiors do not correspond. Thus it is in the spiritual world, or heaven: they see with their eyes those things which conform to, and agree with, the internal sight, and the affection of truth and good. On this account, also, such things were hidden from the ones

here mentioned, and, inasmuch as they do not receive the Divine influx of good and truth, therefore neither are they able to know the pleasantness, happiness and felicity of interiors enjoyed by those angels. They do not comprehend that this is so; neither, therefore, that there is aught heavenly in the objects, as is the case with those things which are seen by the angels; still less, do they place any happiness in wisdom. This is the reason that they spoke thus.

CONCERNING THE HEAVENS AND A DESCRIPTION THEREOF.

4894. My sight was opened, and I was brought to see the heavens; and this occurred through elevation from the state in which I was. When I was elevated, it was granted me to see the sun at the right hand, where, in a great and wide tract of land, appeared mountains, one close beside another; and it was said, that in those mountains are paradises, gardens and cultivated places of various kinds. In other places are great cities, thus a multitude of men. There also appeared, here and there in that place, higher and higher mountains, which were still better cultivated, and where were magnificent palaces. So it was throughout that whole tract, to the right; for such mountains signify the goods of love. Those there are in a purer and more luminous Divine sphere.

4895. On the right side, there appeared a dense and dark forest, concerning which it was said that those are sent thither who are in falses. I was brought thither also—which they who saw marvelled at. I was conveyed somewhat through that forest; and then came in view quite lofty rocks, which extended (not in height, but in length) to such a distance that they passed away from the sight. Those were said to dwell there who are in truths, but not yet, by this means, in good. On the left side, there appeared precipices, and beneath were shady places, as it were woody, where wandered an infernal crew, a part of whom desired by various efforts to struggle up the precipices. Those who struggle forth are driven back, because they are evil. It was said that those rocks do not increase, but diminish, and become lower, until at last they become a level surface—and when it becomes level, then it is well.

4896. I was afterwards brought back, through a great descent, and, in fact, into a valley where I had been previously. From thence are visible, here and there, some who are on the mountains, as if they were in a height to which there is no slope—when yet there are slopes on every side, by which it may be ascended.

4897. As respects the hells, these are beneath, and here there are forests, there marshes, there ruins, there pits, as of wells, into which they descend: below are various filthy places, like dens of wild beasts of various kinds, along with privies: there, likewise, are such places as robbers frequent; also filthy ponds and fetid waters, and the lower you go the more fetid and bad [things become].

4898. Wherever there are slopes to the mountains, there are those who keep guard, lest any one ascend without leave; and this in many places: they ascertain of what quality people are.

4899. Beside the entrances into the heavens, there appears an ascent by those slopes to hills, or into the mountains. Those who ascend in any other manner—as also occurs, by means of phantasies—are cast down thence; for the haughty elevate themselves by phantasies, but this occurs without progression; wherefore, when from phantasy they are in lofty places, yet are they then in the lowest places: they are cast down from thence in a moment. Those who come up, by deceits, as they do who make themselves angels of light, are also cast down when recognized; and, in fact, the more precipitately the farther [they have ascended]. A certain one (Foller¹) ascended in such a way to lofty places, and was recognized. He was deprived of connection with his companions, and lay like one dead. Those who are in those higher places can see the lower regions, no matter from whence [they look]; and only through them are lower things ruled by the Lord.

CONCERNING TOTAL DEVASTATION (CHARLES XII.).

4900. He who has to be vastated, that is, deprived of goods and truths and so sent into hell, is vastated successively from the head to the feet, which, for the reason that all things belonging to him are obsessed by evils, takes many years. This befell Charles XII., who was at length vastated even to the soles of the feet, and to his fingers. At last all things of the muscular envelope of the body were wasted, as it were, by callosities. Meanwhile, he was led round about, and kept in the delights of his evil, which was that of governing; and, at length, he was conducted to the left, where there is a forest and therein a darksome cave like a pit; and then he was somewhat underneath there, and was let down a little. He was thus deprived of intellect, and so left. He was then destitute of all power of doing such things as before. Thus,

¹ Dr. Kahl thinks this should probably be "Folcher." Johann Folcher was a Professor of Theology, born 1665 and died 1729.—See *Narratiuncule*, p. 19.

also, were his powers successively taken away—as, too, was shown by the stretching out of the right hand, which then disappeared. Thus, through a much longer time, does regeneration also take place successively, to wit, from head to foot.

CONCERNING THOSE WHO ARE IN SELF-INTELLIGENCE.

4901. There are some who investigate the laws of order in the heavens, and apply them to the commission of evils of many kinds. They know how to institute communication with the heavens; they know, also, how to vary ideas in many ways, and to infest ideas. They know very many other things; but the application of them to evils takes place from self-intelligence; therefore, they are grievously punished. Some of them sit in a lower place, wearing a cap which is drawn down as far as over the eyes—which signifies that they think inwardly, and with considerable clearness, concerning evils that are to come; and their speech issues from between the teeth. These persons are plucked away with great difficulty, for they adjust and abuse all things to the purpose of defending themselves; but yet they are at length vastated, and then they also are put into that darksome pit where Charles XII. is.

CONTINUATION CONCERNING THE DRAGON AND HIS CREW, AND CONCERNING THE FALLING OF SPIRITS FROM THE HEAVENS.

4902. For several days, spirits, who are the crew of the dragon, fell down from the heavens and were cast down into hell. Amongst them, were also very many who had believed themselves to be saved by a faith of doctrinals, and in fact by the knowledge of them alone, and have cared nothing at all about the life. They have lived in the evils of the loves of self and of the world, in malice, craftiness, deceits and also adulteries.

4903. Moreover, there were very many who had no doctrine, but merely acknowledged the Word, saying that it is sufficient to read the Word; nor did they care to be enlightened concerning the genuine sense of the Word. Wherefore they were able to apply the Word, so far as regards the external sense, to any heresy whatever that they wished, and thus to defend evils and reject goods. The case would have been otherwise if they had acknowledged doctrine, which, also, is drawn thence, but by the enlightened. Inasmuch as these lived an evil life, their number was immense.

4904. There were also some who have rejected the priestly

office, saying that the priesthood is universal, thus with all. Certain of these have read the Word quite diligently, but, inasmuch as they have lived ill, they have taken up thence abominable dogmas. Of this class there are many. These likewise are cast down from heaven, but at the back, because they have preached clandestinely, and have wished to thus subvert the doctrine of the Church by stealth.

CONCERNING ELEVATION TO HEAVEN BY MEANS OF PHANTASIES.

4905. Evil spirits have learned to raise themselves upwards by means of phantasies—the mode cannot be described; and when they are there, they see all things that are beneath. Those who are proud elevate themselves to a high position; so also, by execrable arts, do others. The rest go to heaven; but these present themselves there in a moment.

4906. There are also some impious spirits, who are able to project themselves from one heaven into another, and thus cause that no one may know where they are; and then they infest the people who are lower down with their ideas, and bring injury upon them. As soon as these are discovered, they appear elsewhere in heaven, in a moment. This crew is an impious one. In such practices are they trained who knew how to act and write, in various ways, such things as are fictitious and lying, for the purpose of deceiving. Those who have delighted in such an exercise, become of such a character in the other life, and thus also, unseen, they injure others in various ways.

CONTINUATION CONCERNING THE HEAVENS AND THE HELLS.

4907. I was conducted, in spirit, to the right, where are the mountains and rocks of which I have spoken above, and, at length, on to the rocks, and, to a small extent, beneath them. In the rocks dwell those who are in the good of faith; in the mountains around, those who are in the good of charity—who are understood by the “mountains of Israel.” Higher up, there, are the celestials, who are the “mountain of Zion,” and of Jerusalem. In the depths, there, are various hells: under and amongst the rocks are also the hells of those who are in revenge. Some of these hells are of such a character that they cannot be crossed over; and when I approached, a torpor, and as it were deadness, laid hold of my arms and hands; in fact, they failed me, for there exhales from thence a deadly sphere. The

hells there are extended lengthwise, and they differ, in quality and quantity, according to distance and also according to depth.

4908. Some of the inhabitants of these were revengeful even to the utter destruction of the soul, but yet have practised piety. These were cast down from a certain height of the mountain; and, when they were beneath, their effort to ascend to the height appeared like a crocodile of a hideous colour, with a long and broad tail, ascending on high close to a certain thing erected perpendicularly; and this continued as long as they still had good spirits around themselves, and communicated with the angels; but, in proportion as that communication was taken away and diminished, in the same proportion the crocodile descended; and when, afterwards, the communication was altogether taken away, they were cast down into a deep hell; for such was their vindictiveness that they wished, for a trivial cause, to kill not the body but the soul; as was also proved by various attempts made by them.

CONTINUATION CONCERNING THOSE WHO ARE IN SELF-INTELLIGENCE;
ALSO, WHENCE MAGIC IS DERIVED.

4909. There are at this day, very many, especially of the more reputable sort in the world, who altogether disbelieve that anything inflows from heaven or from God, and that they have blessings in this way,—thinking that such things are from self-intelligence, and saying and believing that every one is the architect of his own fortune. The reason is, because they do not believe that heaven exists, nor God, but that all things flow from blind instinct, and from that alone; and [they believe] thus because they are intelligent, and also successful; for it is according to the order in the world, that every one employs his reason, and that such things follow according to reason; but, since they do not believe that God inspires reason with such as are good, they therefore reject the Divine guidance, and follow the guidance of self-intelligence. They would have acted differently if they had believed in God and the life after death. Another reason is, that they place all blessing in wealth and dignity: they do not know, nor are they willing to know, there, what heavenly wealth and dignity are; hence, also, they suppose that nothing else is given by God, as blessing, [save wealth and dignity]. These things, also, do come to those who act from self-intelligence; but to them they are not a blessing but a curse, for they do not place blessing in heavenly life and eternal felicity, to which, nevertheless, those are brought who

suffer themselves to be led by the Lord. To these, also, it is matter of indifference even if they are not wealthy and placed in honour; they are content with their lot, because they know that all things are led to those issues which pertain to true blessing.

4910. Those who have fully believed themselves to owe everything to self-intelligence, appear to sit at a table and there to write. Their speech issues at the teeth and becomes sibilant. They have a cap, or *mössa*, right down to the eyes, under which, as it were, they think. They are most malicious, and are sent away to that infernal den where Charles XII. is. It is not so with the rest, who are not of such a character: they are in hells under the mountains to which, in opposites, they correspond. They are innumerable, and they think of nothing else but that they may enter into the affections of others whose wealth they wish to possess. They plot in many ways; wherefore they also inflow with man, from the head as far as to the mouth, and to the breast—others [inflow] from the feet as far as to the genitals. The latter plot by means of the loves of others, into which they insinuate themselves; the former [insinuate themselves] into those things which are of the thought. I was infested by them in various ways. They wish, in every effort, to possess and lead man, by imitating his nature and those things which are of his life, to such a degree as to penetrate considerably, according to practice in the world. They contrive various deceptions.

4911. Inasmuch as to seek after honours and riches, and to obtain them from self-intelligence, is an abuse of the laws of order in the natural world, consequently, an abuse of the rationals of the mind also—for they proceed in inverted order, and from self—therefore, those of them who, by arts, craftiness and deceptions, bring themselves to that, become magicians in the other life, and there, also, they learn and drink in such things as relate to the law of order there—which, likewise, they abuse to the doing of evil. They cannot accept the principle of following the laws of order from the Divine influx, because they have taken all things from themselves. In a word, there is with them an inversion of order in both worlds. In the world they meet with joy, but in the other life with mourning.

4912. Hence is the reason why it is believed by very many that the Providence of the Lord is not universal in every single event, but that a particular ordering is given to the man [as a whole], when yet it is not so; and, inasmuch as they consider as blessings merely fortunate and pleasant worldly and corporeal things, therefore they confirm themselves [in their belief] by all

things that happen in the world; especially by the fact that the evil become honoured and rich and the good not so.

CONCERNING THOSE OF THE CATHOLIC RELIGION WHO HAVE
PERSUADED THEMSELVES THAT THEY HAVE POWER FROM THE
LORD OVER THE SOULS OF MEN.

4913. There are very many such of that religion, who have exercised ecclesiastical functions under the pope, namely, cardinals, bishops, prelates, abbots, priors, and the rest who live in monasteries; for they have persuaded themselves that they have the keys of the Universe, and with them are able to open heaven, and let in whomsoever they please, thus, to rule over souls.

4914. But there are many kinds of these. They appear on an eminence on the right and left side of the sun where the Lord is, and diffuse from themselves a sphere as if it were from the Lord—for they believed that they were His vicars. They thus scrutinize from on high those who are below, and rule them; neither will they endure that they utter a sound against them, nor say to them anything that is not pleasing, nor even that they look at them—out of reverence to their being in the stead of the Lord.

4915. There are some on the right hand and some on the left; some are higher and higher there, even to the highest positions; there are also some on high, on both sides, at the back; but they all differ. They who are on the left in front, are those who have been learned and have confirmed themselves in those principles; but they who are in front, there, on the right, are different. Those below are such as are not learned, and yet have believed that the case is as just stated.

4916. They do not ascend thither by the legitimate way; and they go up in gangs, believing that heaven is there; but when they come thither, they do not see any angel nor dwellings, but, some, sandy places, others, something grassy; and they proceed forwards, so that they may see from above those who are beneath. The reason that they do not see the angels there, is, because their eyes are closed by pride and such things as belong to pride, since there are, nevertheless, very many dwellings there. The angels there see them, and suffer them to pass by, knowing that they descend shortly.

4917. When any from the lower regions dare to speak with them, or look at them, and still more when they refuse to obey, they are angry; and then they withdraw and consult, and, according to their interiors, they decide either to destroy, or

injure, or punish the offenders. They are, for the most part, sunk in hatred and revenge against them; and then, if they cannot do it from above, they descend, for the purpose of taking vengeance; and when they reach the lower regions, they are scattered, and every one of them is borne to the places suitable to his disposition acquired in the world. Thus those who are in hatreds and vindictiveness [are borne] to the hells where those of such a character are.

4918. In the descent, they are deprived of the holy sphere—which is the Lord's—that they possess on the mountain. They were told that they have that sphere of the Lord around them, and that they are inside that sphere, with their pride, hatreds, revenges and the like, but that angels have the sphere of the Lord in themselves, or within them; so that the latter are angels of the Lord, but they, from pride, hatred, revenges and the like, are devils. There are very many such; and they raise themselves up there, and they descend.

CONCERNING THE HELLS.

4920. I was brought into a hell which is under the feet, where there appeared a great city, and many houses therein. I was conducted through the streets, and there appeared there robbers in great abundance, who sought to do one another mischief in various ways. And when any one comes thither from elsewhere—which happens when good spirits do not know what and of what quality hell is, and what are the torments and fire of hell, in order that they may know—then, [for example] when I was there, they came to me, and intended to do me evil; and there was, as it were, a dog about me; but, before they were able to do it, I was snatched away from their ferocity.

4921. A certain one of the spirits around me took from the world the notion that there are no such hells. He began to doubt concerning such great evils there, saying that in the houses there they are good; but he was brought to that place, and let in to one house, and introduced there into the chambers, in which he saw a multitude of the infernals. In one chamber they were in such evil that they were attempting to kill one another; in another they were mutilating each other, and were one after another overcome. In other chambers they ate vile things, such as filthy intestines; in another other things. Those who are in similar evil are in a similar chamber, and are there detained in prison; for sentinels stand without, to prevent them going away, and to prevent any from entering but those who are permitted.

4922. Of such hells there are very many, even, as you may say, several hundred thousands. Those who are at length taken out of them are so far deprived of intellectual faculty as to be stupid ; some are as it were fools. There are extensive places filled with such.

CONCERNING THE HEAVENS.

4923. It was further shown that where heaven is, there appear as it were mountains and hills ; and that, from those mountains, are seen mountains still higher, whose tops are, as it were, in clouds of a dark blue colour, and that there the celestials are. It was also shown, that, when a state of sunset comes to them, then those mountains appear to subside, or to sink to the level of the lower mountains, or even lower, according to the state of sunset at that time ; and that they are afterwards elevated as before. From the mountains, there appears, from above, as it were a sky, with intermingled, or variegated, little white clouds, as it were.

CONCERNING HEAVEN AND CONCERNING THOSE WHO ARE IN FAITH SEPARATE.

4924. There were certain priests from those who dwell upon a certain rock in front, a little to the right. One of them was known to me, by name, in the world, and was extolled for his preaching. This one came to me, and then, while I spoke with him, his intellectual faculty was opened so that he could apprehend quite intelligently all the things that were said ; and, inasmuch as he supposed, as was observed by another priest, that he was in truths more than others, therefore he was brought with many spirits who were intermediates [*i.e.* subject-spirits] to a mountain on the right ; and, when they came thither, they were introduced into a cloud, from whence certain ones spoke with me, saying that they saw magnificent things there, and angels in the angelic form, at which they wondered ; and, at first, by means of the tempering mediums, they sustained the light there. They were led to loftier places where they had light ; but afterwards, the light began to be obscured, so that they saw those who were below there in considerable obscurity, when yet they were in light. Afterwards, they were led where there was heat there ; and then they began to suffer pain in the knees, presently, in the region of the stomach, and at last, about the breast ; but, lest that pain should become more grievous, it

was moderated by the tempering mediums—as, also, they were told. From that place they then turned their faces to the rock from whence they came, which appeared to them like a dark cloud. They wondered that their dwellings are in that darkness, while yet, when they themselves are in that place, they are in light there; but they were told, that still they have no other light, because it is as it were the light of winter, which is seen from the light of spring which is in the heavens, to be of such a character. That they might be confirmed in this, it was granted them to speak with certain known priests there, from the habitations of the latter, where was a similar and even greater darkness. Thus they were instructed in what light of truth they were. Then [as they advanced] towards higher places, the pain became grievous and began to torment them; and they hastened to descend from thence as quickly as possible, saying that it is not heaven to them, there, but rather hell, and that they had no further desire to ascend thither.

CONCERNING HEAVEN AND THE LAST JUDGMENT.

4925. There also appeared many on the mountains and rocks who were evil; for they mount up by means of good affections to which they have accustomed themselves in the world, and thus insinuate themselves into societies. But it was often seen that the evil there were separated from the good in various modes, and cast down from the mountains and rocks.

4926. There was one rock, upon which was quite a large city, where were those who are in faith alone, separated from charity. They believed, as in the world, that faith alone saves, and, at the same time, that it is from mercy, whatever might be the quality of the life. These revelled in the lust of governing; wherefore, they stood at the sides of the rock, and infested, in various ways, those that were beneath. They were often told that they should not do so; and the worst ones were also separated from thence; but yet the rest did not wish that they should be separated, nor to drive them away from themselves: thus, they consented to their evils and misdeeds. Wherefore, as all exhortation was in vain, that rock began to sink, and at length even into the depth, with that city and its inhabitants. It was also said that the same thing occurs in other places where they do not live the life of faith: the better ones there, however, departed previously. It was said that such are they who are understood by the goats at the left hand of the Lord, of whom mention is made in Matthew. When the rock sinks down, there is then only a city there, in which is an assemblage

of evil spirits, who, while they were men, were in faith separate from charity ; but, before this happens, the good are removed thence—that is, they who have lived in faith and at the same time in charity ; thus, who are in the good of faith and in the good of charity. Then, consequently, a chasm appears there. There remain houses of wood, in which, in such a city, those live who are in the environs ; for these [*i.e.* dwellers in the environs] are in the good of charity and faith.

4927. They—along with two cities upon the rocks—sank down to a great depth according to the quantity and quality of their evil. This I saw happen. When the whole of the rocks settle down and become valleys, then all is well ; and it signifies that those who were there are suffering themselves to be regenerated.

4928. From those rocks, since they are lofty, they look afar off to a great distance ; and all of those who are within the circuit of the rocks, in the valleys, which are well cultivated, and where are the spirits who are instructed and led to good—these, those on the rocks assail in many ways, so that they cannot be safe from them in any manner ; and, whithersoever they flee, they pursue them with their eyes, and harass them. That they do this at a considerable distance, was shown by experience in myself, who was so far off that they could scarcely be seen. Therefore, their cities there, to a considerable number, sank down ; but those who were in the good of faith and charity were saved. This is understood by those things in Matthew, chap. xxv., about the sheep on the right hand, and the goats on the left.

CONCERNING THEIR TEMPLES AND HOW [THE WORSHIPPERS] ARE SEATED.

4929. I was also several times in the temples, to which great numbers resort. It was said that they appear to sit, there, according to delights. Those who love to be merely in sanctity and do not desire to be instructed, sit apart on one side ; but those who desire to be instructed, sit on the other side. They are also distinguished by the priest who is preaching ; for the thoughts of the minds of those present are communicated. But they who come with the purpose of hearing whether the things that he preaches are true, thus not for the purpose of being instructed but for the purpose of picking out those things which do not seem to them to be true—when these enter the temple, they embarrass the preacher so that he cannot preach. He, therefore, admonishes them to go away. Hence it is that other preachers can rarely be in the same place, because

they observe such things ; wherefore, those of them who are there, hide themselves in a particular manner, lest they should take away from the preacher the spirit of holiness.

CONTINUATION CONCERNING HEAVEN AND THE LAST JUDGMENT.

4930. There are cities there, large and numerous ; and men repair to them in the other life, for the reason that they take with them, from the world, the ability to live there—by virtue of fear of their life, of the law, of honour and of gain—in the appearance of some good. As long as such fears are in them, they live morally ; but, when they are taken away, they then live according to their interiors, which are then also manifested. Such cities appear upon rocks and upon mountains. Upon the rocks are those who are in principles derived from the doctrine of the Church. Upon the mountains are those who are in loves. Hence it is that rock, in the Word, signifies faith, and mountain, love. They also differ in many respects. To such cities there repair, at first, such as are in faith and have led a moral life in the world ; but yet, by degrees, the wicked also, by means of simulated affections of truth and good and by various arts, repair thither ; and when this happens, then the inhabitants of that city begin to be infested—for thoughts and affections are communicated in the other life—and, when this occurs, visitation takes place. Angels are sent thither, that they may know what is the nature of the state there ; and, when they discover that the state of faith, or the state of love, is perverted by those wicked ones, then the good are separated from the evil like the sheep from the goats, and the good go forth and the evil remain ; and then that city sinks down even into the depths, and thus the evil are let down into hell. I saw this take place with some of them.

4931. How great is the wickedness of those who come thither can scarcely be described, as it is inexpressible. It especially takes place by the abuse of correspondences and representatives—arts that are unknown in the world. In some cases, they present themselves naked, and so appear above as innocents, and, under the guise of innocence, perpetrate ill deeds. Some learn, in addition, the spiritual language, whereby they conjoin themselves with certain angels, and thus perpetrate ill deeds ; but they do not have such a spiritual language as they have who are in heaven, but an artificial one ; and they speak by it, not in spiritual but in natural ideas—which is altogether forbidden. Some devise for themselves another language, and so associate themselves that what they speak amongst themselves is not

perceived by others; but others act differently, in thousands and thousands of ways. In a word, the wickedness there is indescribable.

4932. Four of the good spirits were sent into the cities for the purpose of there selecting for themselves a mansion; but where they came they found evil and villainous spirits. In two [of the cities], when they entered a house and an apartment, certain ones of the city entered and asked whether they wished to go out and commit whoredom: they also wished to urge them to this, and almost to offer violence; wherefore, they departed from them. Thus, the affair was almost like what occurred in Sodom. The reason that there is so much whoredom and adultery in those cities, is, because, in the world, such things are everywhere regarded as of no moment and believed to be lawful; further, because they place the whole of the Church in doctrine and not in the life; as, also, because they do not care whether doctrinals are false or true: and falsifications of doctrine are whoredoms, and adulterations of good are adulteries.

CONCERNING THE WORST HELL.

4933. The worst hell, which was from the men of the Most Ancient Church, is towards the left, in front, where those are who were called Nephilim, of whom we read in the Word, and who are called, by David, Rephaim. It is the worst, because they were exceedingly in self-persuasion, and the persuasion that there is no Divine except it be in themselves. They lie there in an exceedingly dense cloud. I have already treated of them.

4934. Those from among Christians who are in the persuasion that there is no Divine, have their hell a little back, to the left, in a corner there, where those are deepest who have been in the greatest persuasiveness; for there are degrees of persuasion. He who was in the greatest was Charles XII. He was let down to a very great depth, because he was in so deadly a persuasive faculty that he was able to destroy men by his persuasive art. This was also shown to many.

CONCERNING THE FAITH OF DOCTRINALS AND OF THE WORD, WITHOUT DOING.

4935. A faith which believes those things that are in the Word, may exist apart from a belief in God. Believing in God is

hearing and doing. Believing those things which are from God, however, is called faith, but it is not faith. It was granted me to perceive this in a spiritual idea. There were with me two from the celestial kingdom who were naked, and one who was in such a faith; and it was then clearly ascertained that a faith which consists in believing those things which are from God, and also those which are in the Word, is by no means the faith which saves, but that, without the former kind, it is a faith in which there is nothing saving. It is a species of persuasive faith.

CONCERNING CHURCHES IN THE OTHER LIFE, AND CONCERNING
EXTERNAL AND INTERNAL SANCTITY.

4936. They have churches in the other life; and in some places they preach continually, so that persons can enter and go away at all times. They recline therein according to the state of their life; so that they can be discriminated by the preacher as to their quality, merely from the situation of the place in which they are. On the right are those who are in the good of love; on the left, those who are in the truths of faith—both the former and the latter according to the good and according to the truth with them; and in the middle, those who conjoin; from which it is manifest that even a society there represents a man; and those in it correspond, as far as possible.

4937. But when one of another doctrine comes thither, and from that other doctrine thinks about those things which are being preached, the preacher is disturbed and is not able to preach; wherefore they either sit with averted face, or go away from the place. That this is so, the intelligent, and especially the wise, preachers, also know; for the affection is altogether changed according to the looking, or turning of the face to them.

4938. In the churches there exist various kinds of sanctity amongst those who are there: in general, there is external sanctity and internal sanctity. Those who are in external sanctity sit at the door of the temple; those who are in internal sanctity are diametrically opposite, a long way within. I was in such a temple and heard one preaching—but with averted face, because I have the habit of thinking about the things that are preached; nor was I then led by the Lord to inspire affection into any doctrinal if only it is from good, as, however, happened afterwards. I spoke with those there afterwards, and it was given me to say that there is external sanctity and internal sanctity; and the sanctity is external where the internals—which are either filthy or not evil, with all variety—are closed;

for, when the internal is not as yet good, it is then closed that it may not disturb the thoughts of those who think and are affected from the internal. In a word, there are all varieties [of sanctity], which are, besides, held in order by the Lord by means of closings and openings of the interiors, and temperings of the exteriors thence.

4940.¹ Afterwards, a certain prayer (*bön*²) was uttered by a woman, who was permitted to utter it because she could be in external devotion; and they were then variously affected. Thereupon I spoke with them, saying, that women are indeed able to enunciate with affection and thus to excite to devotion and sanctity, but not to teach. It must be added that still it is rarely that such ones are interiorly devout. The woman who uttered the prayer in that church with such sanctity that all were moved and believed that she was the best of them all—she, on being examined as to the life, thus as to interiors, was wicked—wicked against her husband and against all who did not extol her. She wished to kill me by magic, and, with another woman, plotted foully against me.

4941. After this, I was led along, unawares—according to my custom of meditating; but I did not know at that time, any [of those things] that were said; but still, in this way, they [in the church] were also able to be affected by the things said, by virtue of their instructiveness.

4942. As respects the preachers, there are very many of such a character (because they are such in the world, and rarely otherwise, save the simple or less learned) that they are in a persuasive faith that a thing is according to their doctrinal, because they have confirmed that with themselves; and thus, because they are in external affection and not in internal, there inwardly reigns what is envious and hostile when anything is even said in any way about things of such a kind as are the interiors of man. But, still, there are some who are interiorly good, that is, who suffer themselves to be led by the Lord.

4943. They [*i.e.* those in the church mentioned] said that they also perceive in what affection the preacher is, whether he is in an affection of spiritual and celestial love, or, whether he is [preaching] from an affection of the love of reputation, of honour, of gain and such things. Preachers are also distressed by this, hardly knowing what they are going to say. In this, there is a difference between preachings in the other life and preachings in the world: in the world, an altogether filthy affection of the love of self and of gain may yet sound to the

¹ There is no number 4939 in the original.

² A Swedish word meaning *prayer*.

hearing like an affection of the love of good. The reason is, because the sensual-corporeal which is in the world receives what is said, but with them [*i.e.* with those in the spiritual world] it is the interior sensual.

CONCERNING HEAVEN AND THE LAST JUDGMENT.

4944. It was again seen that great cities were destroyed : one sank down ; another was transferred. The one which sank down, sank to a very great depth, not slowly but quickly ; it sank in the middle, and the inclined sides followed, and thus [it went down] into the depths. And while they were in the depth, the sides were pressed together above, and thus it was closed up at the top. But the better sort, who were previously called forth, got away.

4945. The other city did not sink down, but was transferred to another place which was at quite a remarkable distance. The removal then proceeded in a circuit, and it appeared as though a cloud was transferred ; and when it came to its destination, it likewise sank down in this place, in the manner already related. Before it was transferred, all who were in it were put into a sort of stupor ; for there was a general change of state.

CONCERNING THE WORST MAGICIANS OF ALL, WHO COME FROM AFRICA—THE CERBERI.

4946. There was brought, from a certain hell to behind the back, a certain one who was able with great power to inspire fear and horror in the spirits who came. He was placed at my occiput ; and all spirits who came under his gaze were terrified and fell back, as it were, out of horror and terror. But, afterwards, there came a certain woman who had, wrapped in a linen cloth, some of the flesh of a leg, which she called a morsel, and which she gave him to eat. He approached and stretched out [his hand] ; and from it he was stupefied, as if deprived of his life, nor was he able any longer to think at all, but stood like a statue. Hence I could infer that such were those who are called by the ancients Cerberi, and who were in the entrance to the lower places. This woman was there also. The place corresponds in position to the occiput.

4947. The same woman then went further below, under that place, and there tarried. Afterwards, she raised herself up and poured out something from a bowl, as it were liquor to drink,

saying that she gave drink to those that were beneath—of which also they drank; and then those who were the guards, there, began to be insane.

4948. After this, she wished to enter by magical arts into the hells of the sirens, into which no one is admitted. She wished to take certain ones away from thence; and this she effected through dreadful magical arts—by turning herself into various serpentine forms—and, as it were, penetrated in thither. She thus drew to herself those whom she wished to take away from thence, who were the worst of all; but when she had done that execrable deed, she was cast in with violence, and there she lay.

4949. It was discovered whence such characters were. There were enchantresses at a certain height above, in front, who spoke, and said that the former ones inflicted such things by their means. The angels said that such exist in Africa, and that they are interiorly religious but exteriorly vicious,¹ and that thence they receive influx from the celestials, and turn it into such magic—for the things by which they act are correspondences; so that those arts come from an interior sphere, and were irresistible in a lower sphere.

4950. It was afterwards granted me to hear those speak from whom the influx came. It was said to them that through their influx such characters perpetrate an enormous crime. But they were not willing to abstain, saying that they [who receive the influx] receive goods, and that, therefore, they do not wish to avert themselves from them. It was discovered that they also were of such a character in the world, and tolerated such as were inwardly religious but outwardly vicious.¹ Therefore were they also cast down from their place. They were on high upon a mountain; and when they came below, they went through a certain gallery towards the hell of sirens and let themselves down, [as to] the head, a certain number of paces, and proceeded in this manner—whereby it happened that that hell was opened, in places, to their associates. It was said of them that they took out certain ones from that hell; but they were afterwards cast into another.

4951. In a word, such magicians and such as inflow into the voluntary part [*i.e.* those from whom the magicians received their influx] are not worthy to live, because they are destroyers of the human race. I spoke with those in the city, who said that such ones cannot there be constrained to become better, for they say that they do good, and also that evils are crushed by them, and that their connection [with the magicians] is so

¹ The meaning here would seem to be *religious in profession and precept, but not in practice.*—ED.

close that when they speak thus they cannot be hurt in any wise.

CONCERNING A PLACE WHERE PEOPLE GROW INSANE WHEN THEY
LOOK WITHIN.

4952. There is a place at the back, near the lower part of the spinal marrow, into which when people put the head they began to grow so stupefied that they suffered acute pain, feeling that they were almost destitute of intellectual life. Some put their heads therein and such a thing happened to them. They were removed thence lest they should disturb this sphere. But [the place] was afterwards closed up. The closing up appeared like as if a pestle were flung into a great siphon.

CONCERNING THE CATHOLIC RELIGION AND BABEL.

4953. The bishops and prelates of that religion, who have persuaded themselves that the Lord gave to Peter, and consequently to them, the keys of the kingdom of the heavens, and, thus, that [they have] the power of remitting sin, and therefore are in the place of the Lord—these appeared at the right hand, on each side of the place where the Lord appears as a sun; to which place they are elevated by virtue of the opinion that they are next to the Lord, and therefore [have], from Him, the power of ruling over those things which are below.

4954. They appeared there on the right and left, in a like attitude; on the right were those who were prelates and in pre-eminence over the rest; on the left, those who were in lesser dignity, and so in lesser power.

4955. They were seen several times; and, when seen, there appears around them, from phantasy, a sphere as if it were the Lord's; and they wish to be adored almost like the Lord. They were indignant when I looked at them; but then, being angry, they consulted together; and, afterwards, they were driven off by a back way from the mountain, and, as they were evil, they were cast into hell. Thus it happened on several occasions.

4956. Meanwhile, they stirred up many crews among those who are below, whom they wish to rule; especially amongst those who are at the back, whom they inspire with the chimerical faith that the things they say are from the Lord—these believing nothing else; and they also inspire certain foolish ones with this faith, namely, that the Lord is with them with His own presence. These are the worst ones; for, by virtue of

their persuasion they allure simple good spirits to themselves—for their persuasion is very powerful—wherefore, they are like leeches, so that they can scarcely be driven away; but yet they are punished most grievously, and, at length, are relegated to the hells.

4957. They also have a great city upon a mountain at the right, where they hold a consistory. They say, however, that the Pope is not there, because they are in the other life; and that, there, the Lord is Pope.

4958. I saw that many of them descended by a back way and conducted themselves holily in externals—for they have external sanctity; and that they called forth white monks, with books—of whom I have previously made mention—who prayed for them. The Jesuits also then conspired with them.

4959. They were told that they have no power in the other life, because they do not possess truths but falses, and only truths have power. The falses are, that they have authority to rule in the heavens and the earths, to worship saints as deities, and to remit sins; also, that the common people possess very few truths, because they ought to believe as they [*i.e.* the priests] do, and because they are kept in dense ignorance; and this [policy] they have in common, for the sake of dominion and worldly wealth.

4960. There appear around that mountain, from one border to the other, men, or spirits, who look downwards, and by this means rule all things that are around. They who are thus placed in succession, and who number as many as hundreds, are called spies; and every one of them has his function.

4961. He that stood first in that succession, is of those who take away understanding from men, by inducing ignorance of all things which are in the Word; and it is thus that they in-seminate the notion that the common people ought to be ignorant of all things, because, otherwise, they could not govern souls; for, in that case, the common people would not think as they do.

4962. They also send forth spirits to those who are below—but, by means of others, there, who sit at a place at their back, and, as it were, infuse themselves into the heads of those [who are below] even to the mouth and chin, and rule their thoughts and so their will, consequently, who rule interiors. There were many such with me; and they infused themselves in this way, and this very often.

4963. The spy who appears in the second place, is of those who disjoin the Lord from the Church, by putting themselves in His place; thus, which amounts to the same, who separate good and truth. Such characters, by means of others, send below, to the back of those who sit there, and cause marriage

to be dissolved. This, [namely,] how it is done at the back, was also shown me to a considerable extent.

4964. The functions of the rest follow in order as they stand there. Upon the mountain is a great city of wide extent, also an immense multitude; and, in the midst thereof, quite an eminent height, called the Mount of Assembly, in the part more remote from the Lord as a sun: it is the side of the north. The height of that mountain is the same as the height of the sun, which is the Lord—altogether according to that which is recorded by the prophet¹ concerning Lucifer, who is Babel.

4965. Below the Mount of Assembly, and likewise above it, appear also watch-towers, in which are those who watch everywhere around, and also rule, like those who are around at the sides.

4966. There was seen a certain one, on the top of a certain tower, who held a naked sword which flashed; and then those below who saw it began straightway to lie down blinded, and, as it were, dead from terror, like as from a Pope's fulmination. Such is also signified in the Word by the flashing of a sword. In the same place there were very many such persons.

4967. On the top of the Mount of Assembly appeared a tower. Those who stood thereon seemed to wave as it were a kerchief, thus a white linen cloth, which had the effect of exciting impious adulteries below, such as of a mother with her son; consequently, such evils as are signified in the Word by those adulteries.

4968. They that were in the first place seemed to descend from the Mount of Assembly. It was a vast multitude; but it was said that this was a small part. After this, those also descended who were in the second place, concerning whom I have spoken above.

4969. There appears a communication between this right-hand mountain, and a mountain to the left of the sun; which communication appears in front of the sun so that the mountains almost obscured the sun; thus, they were those who took away love. In that place of communication appeared a vast multitude.

4969[$\frac{1}{2}$]. There also appeared a tower on the opposite side, at the back, which answered to those who are in the Mount of Assembly; and they there waved kerchiefs, in like manner, when they wished to excite impious adulteries.

4970. I read [Isaiah] chap. xiv., concerning the King of Babel, who there is Lucifer; and then they who were in the heavens turned their eyes to that mountain, as they also acknowledged, saying that it was made known to them because the eyes of all

¹ Isaiah xiv. 13.

are upon those [on the mountain]. There, also, mention is made of the Mount of Assembly and the sides of the North.

4971. There appear certain ones far away from the places below ; but yet, looking narrowly, they see all things that are below, which takes place, because, in the world, they had their eyes fixed on all lands, from a most ardent cupidity of ruling.

4972. They said, with a loud voice, from that mountain which is the Mount of Assembly, that the Lord has no power in the heavens, since He had given it to those who are the successors of Peter ; thus, that they rule, and will rule, in place of the Lord, since the Lord is one, but they are myriads, and myriads can rule as was foreseen by the Lord, while one cannot. They make out that the Lord is not God but a man, although, as to the Divine, conjoined with the Father from love.

4973. The whole mountain was surrounded with benches, in triple, or fivefold order ; [one row] was above, three in the middle altitudes, and [one] below, and they were all filled with spirits, in great numbers, who had eyes all round about, and ruled all things. My eye was directed round the mountain and wherever there was such a thing ; and it was shown that the tracts, as far as the eye could reach, were under the domination of these, everywhere around.

4974. But this whole ruling was from the love of self and the world, not from the love of saving the human race ; consequently, from diabolic love, and not at all from Divine love.

4975. Because this was the case, that mountain, with the mountains round about, where was a similar religion, sank down from its altitude even to the plane of the horizon, where they afterwards wandered ; nor were they longer able, by looking abroad from the height, to rule over the lands round about ; for when they ruled, they did all kinds of evil to those who were not willing to worship them and their deities.

4967. Moreover there were also very many who were in the worship of idols, and many prelates, who persuaded people that a stone was alive, exhibiting tears and several things, whereby the simple were seduced into worshipping stone or wood, and became altogether idolatrous. Hence it was, that, everywhere in the churches, and in the roads, there were simple persons on their knees before statues, and they kissed stones, and so were altogether in idolatrous worship (and, although their more intelligent prelates saw this, yet they tolerated it, merely for the sake of acquiring gain), and that they [*i.e.* the people] were thus kept in dense darkness concerning Divine worship, in order that by this means they might be worshipped as gods, and that they [*i.e.* the people] might offer their goods to them.

4977. When the mountains sank down, the Mount of

Assembly, where was a great number of spirits, was transferred around to the left, to quite a great distance, and there sank down; and those who were there were for the greater part cast into hell; for those were there, who wished to rule over others as gods, and to be worshipped as deities.

4978. Before that sinking down took place, they began to appear not at the right and left of the sun where the Lord is, but they appeared remote therefrom, so that they were distant, for the reason that the Lord had removed Himself from them. They then said to each other that their destruction was at hand; for if they were not near the Lord, they could not rule in His place and cast abroad the phantasy concerning the Lord's ruling.

4979. There afterwards appeared on the left side of the sun, where the Lord is, a certain tower, where many were labouring; and they wished to build that tower and elevate it to heaven, and above the clouds. It was also constructed to an immense height, like above the clouds in the earth. They laboured continually, and thus erected it. In this manner was represented the Babylonian tower, and then also was revealed, by living experience, what that tower signified. Below, were some of those who were previously upon the mountain, who at that time held a council, and deliberated concerning the doctrine which should be for a rule to the people. That doctrine was what was represented by the tower; for a tower is doctrine.

4980. Meanwhile, the communication between me and them was closed, so that I did not know what they did; but, afterwards, that doctrine was sent out and carried into effect, so that communication was opened, and it [*i.e.* the doctrine] was read. It was to this purport: 1st, that they should worship and adore the Pope, as the vicar of Christ; 2nd, that he had the Keys of Peter, so that he was able to open and close heaven and also hell to whomsoever he would; 3rd, that they should worship Mary as the goddess of heaven; 4th, that they [should worship] also saints, beneath her—saints who were formerly holy men, and afterwards were made saints; 5th, that supreme power over emperors and kings belongs to the Pope; 6th, that emperors and kings have no business with the affairs of the Church; 7th, that they who would not acknowledge these things were condemned and had no blessing, either on earth or in the heavens.

4981. These were the doctrinals, which they then sent out, which are represented by that high tower. Its height was owing to the circumstance that they thought nothing at all concerning the salvation of the human race, but only about their own domination. Thus it was from diabolical self-love, which also is represented by height.

4982. When these things were read, they received answer

that those doctrinals were sent out from the deepest hell ; and then a diabolical crew, very black and very dreadful, appeared ascending from thence, and approached and tore away the written doctrinals from them with their teeth, and took them down with them into the deepest hell.

4983. Those who were around were amazed ; but they acquiesced, when they were told that those there thought nothing of the salvation of the human race by means of the truths and goods of faith, but all had for an end the diabolical ruling over the heavens and over the earths—thus also over the Lord.

4984. Let those things be explained which are spoken concerning the King of Babel and Lucifer, in Isaiah chap. xiv. ; and concerning the Babylonian Tower, Gen. chap. xi. ; also Isaiah xiii. 19 to the end.

4985. It should be known that those who are Babel approach all whom they see, and urge them, by all kinds of arts, to accept their rule. The arts are many and atrocious ; and they by no means do this for the sake of the salvation of souls, but solely for the sake of rule and gain.

4986. It should also be known that the case with cities in the other life is thus : where there are evil there, the worst are in the middle—at the right side, those who are in evil by means of which falsity is produced ; at the left, those who are in falsity from evil ; in the middle, those by whose means communication takes place—and round about are spies. The case is similar, in general, with the mountains where the evil dwell.

4987. But it is the reverse in cities where the good dwell ; for the inhabitants make together one man, as it were : hence cities are doctrines. Very skilful indeed are the inhabitants of the cities where the evil dwell, in dreadful arts for leading men into damnation. They were able to avert the influx of the Lord from those who in faith acknowledge the Lord, by blunting the influx, and also by almost taking it away, and by turning the mind and its thought to themselves. They practised this ; and their practice was exposed. They said (as they had also stated to some in the world) that men do not need to look to the Lord but to them, since He left His power to them. When any replied that He is still God, they say that He came into the world as a man and received that power which He had from His Father, and that He has no power now.

4988. Some of those who were on the mountain, took counsel together that they should receive the heavenly doctrine which is treated of [in the *Arcana Cœlestia*] before the successive chapters of Exodus. They devised atrocious plots how they might adulterate it—which plots were of such a character that I dared not give them publicity ; for they were too horrible

to divulge—together with all those contrivances which could adulterate it, and thus could utterly do away with and extirpate it with them, so that it might be altogether annihilated. But their atrocious plots were detected; and they were punished in such a manner that they became altogether insane and stupid, so that they could never recover intellectual power. There were many of such a character, from whom it was granted to know how it fared with those who embrace heavenly doctrine with the purpose and design of annihilating it—which can happen when they admit its sanctity and clandestinely infuse profane things. They were persons of three sorts: 1st. Those who think of nothing else but ruling, and employ holy things as a means of ruling; who also are Babel. 2nd. Those who have persuaded themselves that there is not a God, but that man has all things in himself, so that every one is absolutely the architect of his own fortune; and that religion is on account of the common people, that they may be held in bonds. 3rd. There were such as have entirely conjoined themselves with the hells.

CONTINUATION CONCERNING THE WORST [MAGICIANS] FROM AFRICA.
HERE [ARE DESCRIBED] MAGICAL THINGS FROM INDIA AND
EASTERN COUNTRIES.

4989. There was a sorceress among the worst ones, said to be from India, who also had communication with evil characters from the east—from Eastern India. She was with me a long time, and, in fact, at the back, and there took to herself such a position that she could not be seen. She had a sphere of a certain species of good. She also clothed herself therewith in a magical manner, whereby she made herself naked, and so simulated innocence.

4990. She had communication with certain wicked [magicians], forward to the right in a certain altitude, who also were of a kind of celestial genius,—thus genii of a middling sort. She had influx from these; and thence they saw how the matter stood, and so directed [her].

4991. She was with me for many weeks, and took this [sphere of hers¹] along with me wherever she wished. She led it forth; she drew it out from the cerebrum; she held it below, besides doing many other things. She fixed herself in a place near the occiput, between the cerebrum and cerebellum, and could not be driven away: which also was on account of the fact that she was skilled in abominable arts, from the influx from those who were from Eastern India.

¹ See above, No. 4989: "She had a sphere of a certain species of good."

4992. When detected, she had, at the right hand, a room which was formed into a spire, and she entered by a spire, and sat in the middle, and thence ruled on all sides, and harassed her victims in numerous ways. She had also another room, formed into a labyrinthine shape, from whence also she perpetrated wickednesses. She also had another, in front, a little to the left, from whence, also, she directed things in a similar manner; and she did all things in a representative way, according to influx from those evil ones from Eastern India.

4993. There are yet many things besides, which cannot be recorded for their number. Those also from whom she had the influx were detected, and I also spoke with them; and they were afterwards cast into a hell which is nearly under the sole of the right foot.

4994. That sorceress from among the worst ones, avoided punishments in various ways, under the auspices of evil spirits above, on that mountain of which I have spoken before, and from others at the back who seemed to hide themselves behind the sun where the Lord is, and who then went to the front and inflowed. They were of the Catholic religion. Those who lie in wait at the back are of the worst sort, and are those who, in the world, did all things secretly.

CONCERNING NEREZ AND EXECRABLE REVENGE, AND CONCERNING THOSE AT THE BACK.

4995. He was in a certain city, which was upon a rock, and he was accepted there by the others as governor; but he did everything for the sake of gain, and, in the whole and in every particular, had regard to profit; and, in various ways, he compelled those who were rich to give him money.

4996. Among the dreadful things which he perpetrated was also this, that he sent stubborn spirits to hold another by his elbows, behind the back, and through them caused that the spirit became, as it were, bound to them, unable to speak any longer from himself but only from them—also inspiring anger, so that he could not but be as it were infuriated against them; but they did not let go except at his [Nerez's] command. He also sent such ones to me at the back, and then I was not able to speak anything from myself, but their speech was in all things of my speech, so that it was they who spoke; and he excited indignation against them, amounting to a fury of indignation. His policy, with those whom he ruled, was to exact profit from them; and they also, afterwards, gave him half of their possessions.

4997. He said, too, that he could send spirits, who took away

from others the faculty of speaking. When he spoke, he produced a noise like that of a dog barking, so that he could scarcely be heard otherwise. He was most greedy of vengeance.

4998. He also had some others at the back, who directed those who were there; for it is so, in the other life, that they are at the back and lie in wait, who lay in wait secretly in the world. He was punished by one of such a character, who, also, put himself at his back and held him bound in a similar manner. He was likewise infested by him, but was, in his turn, liberated by his associates.

4999. The hell of such is under the sole of the left foot, a little to the left there. Into this hell, he was cast down; and when he practised such things there, he also cast himself upon them at the back. But they now speak and plot amongst themselves.

CONCERNING THE LOVE OF RULING, AND CONCERNING THE RULE OF LOVE.

5000. I spoke with spirits concerning the love of ruling. They supposed that it was not lawful for any one to rule; but it was said that it is lawful to rule, but that the love of ruling is from two origins, from self-love, and from love towards the neighbour. Those who rule from self-love, and not from love of the neighbour, are devils, because they do all things from themselves, and not from the Lord. Such rush into all abominable evils, such as hatreds, revenges and cruelties. They do not regard use, otherwise than for the sake of themselves, thus, on account of gain. But they who rule from love towards the neighbour can be exalted to great dignities; for they regard uses as the end, use to their fellow-citizen, use to the city, use to the kingdom of the Lord. Thus they have respect to the neighbour. The neighbour is the good which relates to use. By means of these the Lord rules; for they fear the Lord, and love truth, good and use, therefore God, that is, the Lord. Such rulers are good, and their rule is the rule of love; indeed when spiritual and celestial love rules, then the Lord rules.

5001. In the other life, it cannot be otherwise than that some rule and some obey. Some have taken with themselves the life of ruling from the world, and have that sphere, and from that sphere [there results] subordination. Some, who have served in the world, have acquired the life of obedience. They know of, and wish, nothing else. Hence, ruling is necessary;

but it must be the rule of spiritual and celestial love. They who thus regard others as equal to themselves love them and do them good. It is the reverse with the rule of infernal and diabolical love.

CONCERNING THE DURATIONS OF THE LIFE OF MEN: WHY SOME
LIVE LONG, AND SOME NOT LONG.

5002. The life of every man is foreseen by the Lord, as to how long he will live, and in what manner; wherefore he is directed from earliest infancy with a regard to a life to eternity. The Providence of the Lord, therefore, commences from earliest infancy.

5003. The reasons why some die boys, some youths, some adults, some old men, are: 1st, on account of use in the world to men; 2nd, on account of use, while he is in the world, to spirits and angels: for man, as to his interiors, is with spirits; and he is there as long as he is in the world, in which all things in the spiritual world terminate; 3rd, on account of use to himself in the world, either that he may be regenerated, or that he may be let into his evils lest they lie dormant and afterwards break out, which would result in his eternal ruin; 4th, therefore, on account of use afterwards in the other life, after death, to eternity; for every one who will be in heaven has his place in the Grand Man, or, on the other hand, he has his place in hell: wherever forces fail they are balanced, and, of the Providence of the Lord, men are brought thither. Thus also, the kingdom of the Lord is cared for, the welfare of which is universal Providence.

CONTINUATION CONCERNING BABEL.

5004. When the mountains, together with the cities, there, went down, then mountains remained there farther off; and those who were there, produced, from phantasy, before themselves, as it were the sun where the Lord is. But it did not shine: what they caused to appear was an obscurity of phantasy. Those who were on the mountains there, sometimes removed themselves from the other side of that lightless sun of phantasy, below; and sometimes they went out, and, in the lower places there, plotted crimes as before, and were removed, in an inverse manner, to the back of that sun, and were not seen. It was said to them that the sun where the Lord is, has such heat that they could by no means approach it at any distance

without being burnt up; whereupon they answered that the Lord was in their sun, and that they went in and out and did according to his command who ordered such things; and it was then detected, that it was a man in the love of lording it over others who was there. (It was Jacob Benzelius), who professed the Catholic religion because it was granted him to govern. He was then taken from thence, and hurled round about into the accursed dust, because he had dared to commit such a crime. Hence was apparent of what quality, as to faith, are they who are in the love of governing. He gave commands to do those misdeeds.

5005. Then there appeared in heaven a sun where the Lord was, and it shone; so that it might be manifested that it [*i.e.* the one alluded to above] was not the sun there. He who was in that place of phantasy said that he was the Lord, and he gave commands to commit crimes.

5006. When it was detected that there was such a one in that place of phantasy, and he was cast down from thence and rolled in the accursed dust, he at length arose, and said, from that lower place where he went, that he was the Lord, now on the earths; afterwards, that he was God. The Catholic crew round about adored and acknowledged him. Then, wherever he went, they, and especially those who were on the surrounding mountains, fell on their knees; and they did this, no matter if they were told that he was insane, and that only the love of self, or of ruling, thus, a diabolical love, governed him. At length, the Jesuits also descended, and surrounded him in crowds, and shouted aloud acknowledging him. He also descended below, twice, saying that [he was going] to hell and would bind the devil, and that, after that, he would liberate those who were bound, and many other things. And he gave in his assent to the belief in purgatory, which assent they greeted with much applause; besides many such diabolical things. But, at length, he was recognized; and the sirens and their like surrounded him with a fatuous light, and thence his persuasion became still greater.

CONCERNING THOSE WHO ARE STATIONED AT MAN'S BACK.

5007. Those who enter into the affections and thoughts of man are stationed at the back, below and above, nearer or more remotely. Those who are at the back in the region of the loins, enter into the affections of his thoughts, and when they once come to a man, do not leave him till death. These are the ones who are in his ruling affection. Those who are

stationed higher up, somewhat remotely, and who are very numerous, enter into the man's thoughts; and those who are almost next under the occiput enter into his speech, so that man speaks from them, and from their voice, as it were. These things are from experience.

CONCERNING REMARKABLE MAGICAL [FEATS].

5008. There was a certain one who shone about the face, like an angel, so that he was in light. It was Carl Gyllenborg. It was then discovered from whence that was, [namely,] that he has received a cap (*mössa*), from which, when it was put on, he thus shone. This, which was made up by magic, was given to him by some one, as a present. He also had the Book of Psalms, whereby he was secure where he was, and also had power. He also had a pen-knife, which also was made by magic; he also had a tobacco-box, by which he inflowed into my naturals which correspond to the teeth. But, when he had these things, he acted as if deprived of mind, acting, as it were, from instinct. But, when these things were taken away from him, then he came to something of his former mind.

5009. But there was another magician, the most expert of all, who had long brooded upon magical arts, but a kind of magic unlike the magic of those who are in the magical hell. He collected the affections and thoughts of another, which, as appearances in the other life are real, he made fast around himself in various places, until he was entirely clothed with them from head to heel; and then he took them off, and replaced them, as if it was such that it could again be put on. He acted thus during the whole course of his life. He formed the thoughts into bundles, just like the sirens when they make their puppets; he also inserted colours according with the affections. He believed, that, [when] he has collected all the things of any one's life, he would then hold him bound and could lead him whithersoever he would. But at length he was detected; and then there was sent to him a certain one who could strip him of all those things, which happened almost continuously for an entire hour, and then he appeared, gradually, less and less. Thus he was despoiled of all those things by the uncovering thereof, and was afterwards left; but, as he then commenced to do similar things, he was cast into hell.

5010. They who do such things, are those who believe nothing about the Divine Providence nor about God, but that all things are of human prudence and shrewdness. Those who were of such a character in the world, produce such things in the other life.

CONTINUATION CONCERNING BABEL.

5011. There was a certain one (it was Charles XII.) who was vastated until he had nothing of life from heaven remaining, and who, consequently, sat imbecile. Those who are Babel, especially the Jesuits, inflowed with him, and laboured in every way that he might be revived; wherefore they sent their followers into and around him, and from them he again spoke nearly as formerly, although he was almost like a statue; and it was shown that of those who inflowed, some constituted his limbs anteriorly, even from the genitals to the top of the head, so that they made up, together, one devil. Hence it was shown that the Jesuits, who, more than others, have the lust of ruling, together constituted one devil in the other life; for he [who] inflowed was a devil more than all others. They did this for the end that he might destroy those who adored the Lord and not them.

CONCERNING CITIES IN THE OTHER LIFE, AND CONCERNING THE CITY OF LONDON IN ENGLAND.

5012. I was conducted in a wakeful state into a city situated on a rock, and was led about. That city was altogether after the fashion of London. The streets were similar, the houses were similar, the open places were similar, thus, [it was similar] from one end to the other; and I inquired who dwelt there. It was said that they were Englishmen from London. The city was very populous. When I came thither, I inquired of those there who they were; but when it was discovered that those who accompanied me were not of a disposition and genius like those who lived there, it was said that there was no dwelling-place for them, anywhere. It is also their custom to give keys to strangers, which are signs that they were received.

5013. The English and others who are there, are of that genius and disposition that they think and do whatever the magistrate says, just as they do in the world, and that they believe whatever is said by any one [of those] who have acquired the reputation of learning, so far that they think alike and affirm with unanimity. Wherefore, also, such magistrates are set over them as they esteem, and whom they therefore obey in all things according to their natural custom. By this means, all who are in that city are kept in restraint, in unanimity and in society, and are ruled. That they have a London there, is because they value their own above all things.

5014. It was also observed that those who are in cities in the other life can travel through their own city, even when extensive, in a few minutes; for when they think concerning distant places in the city, they are, by means of their thoughts, presented there as if present, although they are in a distinctly different place. Thought, there, occasions such presence. It also happened so with me. This is the difference in respect to presence between spirits and men.

CONCERNING PERSUASIVE FAITH WITHOUT SAVING FAITH, HOW
INJURIOUS IT IS.

5015. There was a certain one who had persuasive faith more than others. He had believed more stringently than other men those things which are in the Word; but [only] those which are in the sense of its letter. In the world, also, by means of such things and the reading of the Word, he arrived at honours, and hence obtained fame; but, because he was of such a character, and also wished to become great in the other life, and believed himself to be more deserving than others, he was willing to hear of nothing except his becoming great: he also loved worldly more than heavenly things. It was shown, however, how injurious was that faith he possessed. He associated himself with the most malicious devils, who, through him, enjoyed quite mighty power; and this often and for a very long time. Wherefore that faith was taken away from him, because it was injurious both to him and to the human race there. He obeyed the devils in destroying whomsoever they wished, especially when they promised him greatness and honours. It was further shown, also, that his faith had for an end honours and the world, which also he accounted heaven: it [*i.e.*, his end] was that he might become great, in a similar manner, in heaven.

CONTINUATION CONCERNING THE CITY OF LONDON.

5016. That city about which I have spoken above was situated on a rock at the left. There is also another city of London, which is situated in a place on the level of the sole of the foot, a little to the right. Here, too, are Englishmen; and the city is according to the pattern of London. I was there also, and likewise wandered through several of the streets. Those there said that they have seen me when I was in [the former¹] London, and they described the ways through which I

¹ See Nos. 5012-5014.

then rambled. It was while there that I was also in thought. But no one appeared in the streets: they do not go out except by permission. Men are plundered there. In the middle of the city are the evil, and in the circumference, successively, the good. Sometimes they who are in the middle there appear to sink down, and sometimes those who are there are then overwhelmed; but, sometimes, that city, with its buildings, sinks and again emerges, and then a few who are very bad are swallowed up. In this way that city is preserved from the contagion of evil. I saw the subsidence in the middle, and the emerging. It was like a flood subsiding.

CONCERNING CITIES OF THE DUTCH.

5017. In a dream, I roamed through a certain city, and lost my way; and at length I thought about Amsterdam, and about the market-place, from which a street went to a gate, whence I wished to go forth, and depart to another place. Then I came into a certain market-place which I have not seen before, and thence into a street which I have seen, where there were houses round about; but there were many doors, or wooden gates, and the street was also roofed over. I saw no one, however, except only one woman, whom I asked whether this street was the street of exit for those who go abroad; and when I said this, I awoke.

5018. When I had awoke, I spoke with some in the city who were in the middle of it, among whom were also some of the magistracy, who inquired from whence I came and what I wanted; to whom, also, I replied just as the case was. After this, they related how the case stands with their city, namely, that it is roofed above, in order that it may be seen only with difficulty by those who are on the rocks; also that their streets are closed here and there, and that the gates are closed, only being opened when consent is given.

5019. They also said that, in this way, they can [not] be infested by travellers, nor by those who are on the rocks, by their looking at them, and thus by magical infestations [from them]; adding, that, if perchance they [in the city] looked at those [on the rocks], those ideas of their thought which happen to penetrate, are bound by certain ones stationed there; and that then those who look cannot move themselves from the place, and are kept thus until they come into anxiety, so that they believe themselves about to perish: wherefore, they afterwards desist from such things; and then they live in security. It was also shown to the life that it so happens. They [on the rocks] let in their magical ideas, and bound them in such a way as to cause

despair to the victims. They did this with the ideas of very many simultaneously.

5020. With strangers who come thither, who are admitted, and who, it is ascertained, are such as do not accord with the inhabitants and cannot perform any use, they act in this wise. They tell them to depart, and they are then conducted to a gate of the city, but it appears closed, and then they tell them to go to another gate. When they come thither, that is closed also ; and so in respect to many, until they become so worried that they can no longer endure such treatment. They increase their longing to depart, and at last, when the inhabitants perceive that the strangers make up their minds that they will never again return, on account of such annoyance, they are let out. This was also exhibited to me to the life, by experience.

5021. Further: they said, of their women, that they are separate from their husbands, they dwelling on one side of the city and the husbands on another ; and when the husbands want them they send to them, and then they come—which happens on account of its being implanted in them to domineer. Sometimes, the women are indignant and angry at this ; and then they are sent out of the city ; and, when there, they wander through various places and are inflamed with a desire of escaping, but, whithersoever they come, there still appears an obstruction, or a closure, or a marshy or a watery place, and the like. Thus they wander about, for a long while, seeking a place to go out, and this until they are utterly fatigued ; and then they return to the city and enter their houses, and so are amended.

5022. I spoke with the men, and with those [women] concerning marriage, to the effect, that, so far as the desire of ruling increases, in one or another, so far does the delight of life diminish, and so far as that desire diminishes so far does the delight of life increase ; for, when the desire of ruling diminishes and disappears, then love itself, and, with love, delight, rules ; and when love rules, then the Lord God rules : thence is all happiness in marriages.

5023. There are others, as many as is necessary, who are on the left, in a certain altitude—and some below—chiefly at the left there, who are skilled in the art of being able to bind the thoughts, and also to induce on others the phantasies that the gates are closed ; and also, on those who wish to go out, that there are marshy and similar obstructions outside the city. Those who are skilled in such arts are kept there and rewarded. This is permitted for the sake of defending themselves against the evil. Nevertheless, they pick these out, so that they may not be altogether infernal.

5024. There was a certain one who wished to be admitted into the city for the sake of ruling. It was Nerez, who was an infernal and a sorcerer and more desirous than others of ruling. They instructed me as to his quality. He was admitted, and he then took to himself many others desirous of ruling, ([amongst them] Carl Gyllenborg). When they came into the city, they wished to rule; and, because they so wished, he commenced desiring to bind some one behind the back in his abominable way, and also to open the roofs and admit magical ideas from outside. When these ideas were bound up, and those who wished to bind people behind the back were expelled, then, with his associates, he wished to excite the women against their husbands. But they were aware of his intention, and therefore refused. After this they wished to excite to rebellion those who were at the left, of whom it has been previously said that they were acquainted with the art of binding [ideas] and of inducing phantasies; but they also were restrained from complying. Wherefore, since they laboured in vain, they desired to depart. And then there happened to them in the city such an experience as has been above described—the gates were closed at every point.

5025. This went on even to vexation; and then they were let out, and the phantasies were also induced upon them that they could neither get away nor return; and this until they were so harassed that they earnestly wished never to return to those people again.

5026. The Dutch know better than others what is phantasy, and what is real appearance; so that they cannot be deluded like others. Whenever this does happen, it indeed occurs to them as if it is so, because the real appearance is then obscured; but yet they know that it is phantasy, and it vanishes away. Wherefore, those among them who are prudent cannot be led in this manner to the closed gates within the city, nor, as regards them, can such things be presented without the city as have been mentioned above.

5027. It is not permitted to say anything to them concerning religion; but when any one of another religion comes to them, they examine him—not by living voice and oral answers, but they enter into his thoughts and explore for themselves; partly when he is not aware, partly indeed when he knows that they are exploring him but still does not know what [is going on]: hence they draw out what lies hidden with those who come to them. Their priests explore doctrinals, and the rest, perhaps such matters as pertain to trade.

5028. It should be known that their business is trading; and, if any one comes to them, they wish to know their ware and

to see them. They tell them, however, that they have no business coming to them with wares; but that they [*i. e.* the citizens] may come to them and thus get for themselves whatever they need.

5029. I was afterwards with some of the priests who explored in this way; and when I spoke with them about the Lord, according to true doctrine, they then laid hold of it altogether, and because they were, at the time, in illustration, they acknowledged it, and were also exceedingly affected. From which experience, and likewise from the rest, it was also given me to know that they have apprehension of truth, both spiritual and civil; also, that they look out for themselves prudently, and that this is implanted in them more than in others.

5030. I spoke with angels: and it was said that those who are in good without truth are in adulterated good, and those who are in truth without good are in falsified truth; which is evident from those who are of the Catholic religion. Their simple-minded are in good without truth; for the reading of the Word is denied them, and they do not hear mass save in the Latin language, and truths are hidden from them in every way, so that they may be kept in darkness and believe in their clergy, that thence they may be led by them, for the sake of rule and for the sake of gain. Therefore, goods with them are wholly adulterated. According as they depreciate the Word, they arrogate to themselves Divine power over heaven and earth, worship men and make works meritorious. They call enriching monasteries, which abound, besides many such things, holy works. From this good is their holiness, which cannot be internal—for internal holiness is by means of the truths of faith—but only external.

5031. (But they [who] are in truths without good, falsify truths, as may be evident from the fact that they reject good works from their theology, and consign it to moral doctrine; that [they teach that] faith alone saves, by which many believe that doctrinal faith alone saves; that man can be justified by faith alone, of which they talk much and few understand anything; that man can be saved by faith in the last hour of life, no matter how he had lived; that introduction into heaven is of mercy, and this even in the other life, so that the devils themselves are able to be saved out of mercy: besides many similar notions.) Hence it is apparent of what quality is doctrine, and thence of what quality is the Church, if truth is without good and good without truth. There was a certain one, who thought from the principle of faith alone concerning the doctrinals of his Church—removing good. It was Dalborg, and he went over everything on that principle and could not

light upon any truth; but, when he admitted good, he saw many things, by means of certain accommodations.

CONCERNING THE DIVINE HUMAN OF THE LORD, IN THE HEAVENS
FROM THIS EARTH.

5032. The Divine Human is acknowledged everywhere in heaven except in the heaven which springs from Christendom in this earth—but this is only in the lowest heavens. But in the third heaven, all angels whatsoever acknowledge God under the Human form, thus the Lord. Those, therefore, from this earth, who are such that they can be elevated into the third heaven, come then, at once, into that perception, that God is under a Human form; for such a perception is there given to them, and appears as if ingrafted, because those there are in the good of love to God, thus to the Lord.¹ Nor in that heaven are they acquainted with such a thing from knowledge, but from a perception which is from the good of love to God. The angels in the lowest heavens also believe in the Lord, but according to the doctrine of the Church in the world. They have their life, from thence, with them, and are not removed from it save by degrees. Also, the inmost in the spiritual heaven, by whom there is communication of the spiritual kingdom with the celestial, are in that perception, when they turn themselves to the celestial kingdom.

5033. That that perception is ingrafted in those who are in the third heaven, is also from the fact that the whole heaven flows according to such a form as is in man, for there is a complete correspondence; and, because this is the case, and they are in that flow of heaven, and by it and according to it, thus according to order, will and think, therefore their perception is primary; for upon it the remaining things [of their life] are founded. The angels, also, who come to them, are thence distinguished as to whether they are of the angels of the third heaven.

CONCERNING SWEDISH CITIES, ALSO CONCERNING THE LAST JUDG-
MENT, AND CONCERNING THE SWEDISH NATION.

5034. The Swedish nation also dwell in cities, for the reason already mentioned, that, namely, they may thus be kept in

¹ The Latin edition has, here, a marginal note, “no. 10,159,” evidently referring to the *Arcana Coelestia*, in which work, at the no. mentioned, the same truth is declared as in the present place.

some interior fear of the punishments of the law, and of the loss of reputation on account of gain and honours. That fear remains after death when they are in cities; and when they are outside of cities it passes away. And the Swedish cities, as it is also elsewhere, are numerous; nevertheless, they are near each other, so that they are able to come in a minute from one to another. They are distinguished by somewhat of distance, or something of a wall, and the cities are associated according to the diversity of the character or disposition of the people. Disposition and character is according to those natural goods (or evils) and the truths (or falses) which thence result; thus, they are in the east, south, west and north. For the most part, one nation is associated into one such associated city; but they are conjoined in the following manner: when the evil are associated into cities, the worst of them are in the midst, and by degrees, towards the circumferences, are the better sort; thus are the evil guarded who are within. But in cities where the good are, the best are there in the middle, and by degrees, towards the circumferences, are such as are not so good, and, sometimes, evil ones who are capable of being reformed. Wherefore the angels who are above and within, are able at once to know of what quality a city is. They look at their disposition and genius from the doctrine of good and truth, and thence from life. Hence it is, that cities in the Word signify doctrine.

5035. As respects the Swedish cities, there is the capital, Stockholm; towards the east was Fahlun; towards the north Boras; and so forth—all, however, in one city. Those also who dwell in the provinces remote from the cities, have their houses there and live in cities still. The reason, too, is, that those who are evil act as robbers; for there are depredations of various sorts with the evil, which they practise as soon as they are outside the cities, thus, out of danger to their life, of the law, and to their reputation. But the cities named are inhabited by the evil.

5036. The good, however, are associated in another city, which is like Gothenburg, in the midst of which are those who were uniformly honest in life. At first, they generally live in houses similar to those they had lived in during life; but they are changed afterwards, according to the changes of the state of their life.

5037. As respects the Swedish nation in general, it is amongst the wicked nations—goods are adulterated amongst them, and also truths; for they are more addicted to inward thinking than other nations, at the present day, as they are free in comparison with former times, when they were under absolute

government. Interiors burst forth, and appear more quickly, in the other life, than was formerly the case. Formerly, indeed, they were ambitious, also ; but more secretly. The fear of the king and his power then held them in check, and kept the fire of their loves as it were under the ashes, which, still, bursts out. The Swedish nation, for the most part, have no regard for civil good, or civil truth, which are of the law and hence of morals, but they adulterate the good of the law and its truth, as much as they can. They also have no regard for the good and truth of religion ; wherefore they only confess it with the mouth, and say they are Christians, but they are anything rather than that ; for civil good and civil truth is the fundamental of religion, for it is of the life, or of works.

5038. This was shown by means of a representative—as is customary in the other life. There appeared a certain one above, with a knife and scissors (*knif och sax*). The knife represents and signifies the good of civil life, and the scissors (*sax*) the truth of civil life. Then the evil who were in that great city, when they beheld these things, rejoiced, and were delighted with them, and also called it ingenious, clever and prudent ; and by this was signified, that those who adulterate goods and truths are applauded for such things, and are loved and promoted to honours and profit. It was observed that the knife and scissors had such efficacy as to be able to penetrate to man's inmosts ; which was a proof, that they can completely adulterate goods and also truths, even to such a degree that it is impossible to resist. But those who are of the better sort did not rejoice, or care about the matter ; some, because they were not skilled in adulterating goods and truths ; others knew how but were unwilling to practise it : thus, for every variety of reason.

5039. When that knife and scissors were exhibited from a higher place, the better sort were separated from the evil, by angels from the Lord ; the better ones, also, departed from the city ; and then that great city, thus compounded, sank down : its midst, deeply ; and the rest of the great city sank down, nearly like when water descends, vortically, through an orifice. When they sank down, the houses were first overthrown ; and then they began to build the city anew there, but this time in another order, of which mention is made elsewhere.¹ The order is, that the worst sort are in the middle and those who are not so evil in the circumferences. But of what nature the arrangement is, cannot be known to those who are there, but [only] by angels from the Lord ; for it occurs according to all the variety of their evil, and consequently false, nature.

¹ See no. 5034, above.

5040. How wicked, and criminal are the most of that nation, cannot be described. Among the worst are magicians who in the world have practised evils. In the other life they practise those things to a still worse extent; but they are the more speedily vastated. But those who have practised in the world skilful arts, such as mechanics, gardening, and the like, turn such things into magic, and perpetrate dreadful enormities; but these it is not permitted to describe, as they are such as cannot fall into the apprehension.

5041. The better sort, also, associate themselves into cities, outside of the great one, at distances, and post guards; but still they are continually pestered by robbers, for these go forth from the great city when the others are unaware, and also when they are in disjoined thought, and then they infest these better ones; whereby these are obliged to betake themselves to another place.

5042. Furthermore, a part of the great city sank down still deeper, and the Fahlun part deeper yet; for the reason that the evil [there] are more interior than the rest: at this day, they have become worse than they were formerly; and this has come to pass on account of their governor (Anders Swab) who has divided the people in the following way:—He has allured by profits and money, and rewarded, all who stood upon his side, and honoured them both by manner and words. The rest, no matter of what character they were, honest or dishonest, he has persecuted in every way; he has deprived them of their gains; he has slandered them himself and through others; in a word, he has sown discords, from inward hatred, in the whole community there. Therefore, these people, inasmuch as integrity was hereditary with them from ancient times, and thereby, also, they were interiorly wise; and because they have, yet, destroyed these things in themselves—therefore, they are now, at this day, among the worst communities in Sweden; wherefore they sank down more deeply than the others.

5043. In brief, the Swedish nation is worse than the others in Europe, excepting the Italian nation and the Russian; for they think interiorly and not in externals; thus, they [in becoming evil] have surrendered their all. Like many others, they can prefer external sincerity to everything else, to such a degree that they are able, in the other life, to deceive, by that external sincerity, whomsoever they wish. They think more inwardly in themselves than others do; but this does not appear in externals. It was ascertained, that, interiorly, they harbour hatreds, the revenge of hatred, and ferocity, and—as was also shown—that [they harbour] the cunning of hatred, or of revenge, even to the ruining of others; all of which things are revealed

in the other life ; for, there, interiors are exhibited. They do all things for friends who favour them, and their reputation, honour, and gain, and agree thereto,—such alone do they accept as friends ; nor have they any respect for honesty, sincerity, justice, Christian good, and good intentions thence—which to them are matter of no moment—if people do not favour their cupidities and loves. They harbour deadly hatred against those who do not favour them, and are their enemies ; and, in the other life, they labour with all diligence, in conjunction with the hells, to destroy the salvation of all there. It was shown of what quality, as to the cunning of hatred, and the revenges thence, are those who are in cunning, and, by means of cunning, devise plots. Since such is the nature of their craftiness, they appear at the back. Once, while I was asleep, they were all at the back, and there devised such things to the ruin of the good as can never be described. Their plot was investigated, and, also, how they prepared all things for it ; and it was found to be such as no one could ever credit. They placed at the back such as were still upright, into whom they insinuated the persuasion that they were good and the good were evil. They held the neck and head ; and, by this means, the thoughts and will were so bound, that interior thought from the Lord could scarcely flow in. Those who were mechanicians, there, and evil, devised means (which appear like ropes) for fastening these things in various ways, by means of correspondences, so that the influx of interior thought is further hindered. In a certain place they placed a certain madman, who, by many and magical modes, induced passion and anger ; for thus influx into interiors is impeded.

5044. They also took, from hell, such a one as was able to induce faith in all the good who were around me, and given as a guard. This one could induce [the belief] that the Lord God was in him—by which persuasion, also, they were seduced ; and, afterwards, those [evil ones] were able to avert the minds of the others, by an influx of external sincerity from them : besides this, with wonderful activity, they opened the hells in the depths, so that they rose to their assistance and placed themselves under the neck. Many of the leaders removed themselves to a great distance, on to a lofty place, whence they could behold all things, both those things which were around me, and the hells. They also made a communication and an opening for many, from a deep hell, there ; so that they might also be able to call forth assistance thence. These and many other things were arranged by them, while I slept ; and, when I awoke, I was so bound that I almost came into despair ; but, after a few hours, the bonds were loosened, and

they [who fixed them] were seen and recognised and delivered up to punishment; but, still, those who can feign external sincerity do not mind punishments, for they are always raised up by the upright. Moreover, also, many of the diabolic crew, of the Catholic religion, associated themselves together: these conspired with one another, and brought assistance from a certain lofty mountain.

5045. But as it is now the last time of the Church, and thus the Last Judgment, therefore, for such, at the present day, hells are prepared, into which they are immediately let down when they come into the other life; so that it is not permitted them to wander around, in this way, and destroy; for, were not this the case, not any of the men from that nation can be saved.

5046. In that nation more than others, is the love of governing, with some on account of honor, with others, of profit; for they are not wealthy like other nations, and hence, nearly all seek after public employments; and, since they have interior thoughts, therefore, in the other life, they, more than others, devise malicious arts, and such as cannot be described, for the sake of being eminent above others, and of injuring others; for, in the love of governing there dwells contempt, enmity, envy, hatred, revenge, ferocity, cruelty. Those who have exercised their intellectual faculty by means of such pursuits as mechanics, gardening, and the like, know, better than others, how to devise the most deceitful arts. Those of them who are of such a character, were collected, by worse ones being let in among them; for by this means are the minds of all discriminated, and arranged according to their differences, and afterwards remanded to suitable hells. I saw a considerable crowd, thus collected, cast into a hell which was at a distance in front, in the plane of the left foot. A chasm was opened there, and through that they were thrust down. When it was opened, it appeared as if the diabolic crew, there, rushed out on high: there was the appearance, as it were, of a column of such on high: and there appeared a whirlpool, as it were of water, gliding down through the chasm, in a vortex; and those who were thrust down thither, as it were glided down through that chasm; but, yet, there were ways, by which the crew mentioned, which was numerous, descended. They were afterwards heard in that chasm; and it was perceived that there was a wide space there, and that many myriads could be cast in thither.

5047. It was perceived that such as are strongly possessed by the lust of ruling, and are interiorly evil, are to be cast down into that hell immediately after their death in the world, in order that they may there be vastated; for, up to this point, very many are vastated in the world of spirits, and this for many

years; for all vastation takes place from head to heel—whereof, by the Divine mercy of the Lord, I shall treat elsewhere. ((It was perceived that unless this had happened, scarcely any one from that nation could have been saved.))

5048. It was said that those who descended by that whirlpool into hell, are yet so regulated that no one can treat another with violence without incurring grievous punishment; and this even until he desists. This happens through their arrangement by the Lord.

5049. They complained that it should be so done to them in the other life, when yet in the world they have lived morally; but they got the reply, that those who are greatly affected with the frenzy and lust of ruling, cannot be ruled through heaven by the Lord, because they cannot receive influx thence; wherefore, they are ruled by the hells, and are treated in whatever way is agreeable [to the hells]. Their interiors also appeared closed, and as it were black—a sign not only that they were closed, but also that hatred, revenge, and similar things, reigned in them. Such characters, also, in the world, have no care for those things which belong to heaven and the Church: they merely frequent churches from habit; so that they are able to speak of those things with the mouth.

5050. Those who are sent down into that hell, are delivered to such ones, who have power over them, and are their punishers, as long as they intend evils. These are expert in all things which contribute to terrify them; they are kept under these, thinking, willing, speaking and acting, morally and temperately, to which they are mainly compelled by chastisement; in this way they are, at last, vastated, and fear to do evil: thus, with these, fear reigns. The punishers are of many kinds: there are the evil; there are a better sort; there may even be such as are interiorly angels (though of this they are unaware), but are exteriorly evil. These take up the office of punishers, that the external of those [punished] may be reduced to agreement with their internals. Hence it is manifest, that punishers are never wanting; wherefore they have power by influx: so neither are there wanting moderators of the hells. Those who, from the natural or external man, wish to rule, but are interiorly good, can become punishers. Also men-servants and maid-servants are there given up to their masters and lords, who are also of such a genius. The masters and lords explore and observe their disposition, and love to amend them in various ways. These were such as in the life of the body have excelled in ingenuity.

5051. There were sent down, here and there, among societies, such as excited them, so that thereby the good might be separated from the evil.

5052. I also saw that there were thrust down into hell, by the angels, from a certain mountain, over hundreds of thousands, because they were found to be evil ; the good, also, were previously brought out from there. The evil who were there, have previously perpetrated abominable things in the hells, and taken to themselves a leader, who would, in the night-time, descend into an atrocious hell, and subject those there to himself ; he would, also, surround me, and then all the rest would rush to ruin and destroy me by abominable arts, which consisted in the most dreadful magical practices, in the privates being cut off and an unspeakable horror ; and their leader [at that time] was Lars Benzelstjerna.

5053. I saw a mountain afar off, which was cleft in the midst of its width ; and those who were there sank down deeply, together with a vast multitude ; and when this happened, then a multitude emerged above, and ascended in both sections, at the sides, into loftier places there. These were they who were in the pit and were prepared for heaven.

5054. In most mountains, there is a mountain above a mountain ; and those who are on the upper mountain are in interiors, and the lower ones there are ruled by them : as, for example, when those who are in the upper mountain speak evil concerning the doctrine of the Church, then those who are below persecute the good, especially virgins and the wives of others. When they say that a doctrine is false and evil, then the lower inhabitants of the mountain, wish to commit both whoredom and adultery with their women, whom they declare to be in the falsity, or evil, of doctrine ; and so, furthermore, when the upper ones are in those things themselves, or speak concerning them, the lower ones are in the representatives which correspond : wherefore, it is provided by the Lord, that those who are on the upper mountain, may be in good and thence in truths ; for the life of the lower ones depends on them.

5055. I saw the upper mountain, or those who were there, and that they raised standards in their midst, that they might thus excite those who were on the mountains round about, to do evil to those who were sent by the Lord ; and, when exhorted to take away the standard, they would not, because they were excited by a diabolical crew outside them and possibly amongst them ; which diabolical crew, surged out of the midst, as it were, of a pit ; but that pit was closed, and it was discovered that the top of that mountain, together with the city there, was shaken hither and thither, and that there was an earthquake ; by which the same is signified as by a shaking and an earthquake in the Word.

5056. The middle of the upper mountain is also higher, so

that that height increased towards the middle. When visitation takes place, which happens when the Lord sends angels thither in order that the quality of those there may be explored, or [when He sends] certain ones by whom they see heaven, then those who are in the mountain, and in the city there, are separated; if the mountain consists of the good, the good are in the middle and the less good at the sides; but if the mountain consists of the evil, then the evil go into the middle; and, when this takes place, those who are in the middle sink down. This happened with the mountain here mentioned, which was at the west, northwards. It is important that they who are in the upper mountain be in a good life and doctrine; for on them depends the doctrine and life of the lower inhabitants, who are in external worship; and also on them depend the hells which are under these.

5057. Many cities, on mountains, sank down in the middle; and, in the sinking, it appeared like a vortical whirling, such as there is in volumes of water falling down through a chasm. It was said that it is a sign that they cannot be saved. It was made known, by experience, that societies in the other life constitute cities; and that they who are in the same city, are in society, and arranged there, according to order; that in the cities where the good are, the best are in the middle, and [the rest], in order, [towards] the circumferences, according to good of life; and that there is also an opening sometimes made there, to the hells, which are beneath the cities.

5058. It was also made known by experience, that every such society, every city, and consequently every mountain, has a correspondence with some part of the human body, both outwardly and inwardly in man. It was granted me to know, that those who were in the mountains had correspondence with my body as to its external parts.

CONCERNING THOSE WHO HURT THE LEFT EYE.

5059. There were certain ones below me, under the left buttock, who there made magical [instruments], which they composed out of correspondences which they have acquired from order, and from observing what ideas passed through the mind and were terminated. And therefrom they made many things, such as garlands, bands, and especially garments; which then, on account of correspondence in ultimates, had communication with those who were in the correspondences, and particularly with those there who were not [in] interiors of life; for if it had been with the interiorly good, then they

would also have been able to inflict mischief on the heavens which are in internals. Those who made those magical things, were principally mechanicians who, in the world, have denied God and eternal life, thus the things of the Church, although, from hypocrisy, and fear of the loss of reputation, honour and profit, they did not confess this in the world with the mouth. Conspicuous amongst them was Polhem, who also persuaded [the others] that they should, with the mouth, confess the true doctrine which was with me; in order that, thus, he might explore arcana, and the better turn them into magic. Such ones induced quite an acute pain in my left eye, until it watered. But their craftiness was then discovered, and they were driven away and punished.

CONTINUATION CONCERNING THE CITIES AND SOCIETIES IN THE OTHER [LIFE], AND CONCERNING THE LAST JUDGMENT OF THE MOHAMMEDANS.

5060. In passing over, I also spoke with those who are upon the two mountains where the Mohammedans were; and I perceived that they who were there lived more harmoniously than the Christians in their [abodes]. In their first mountain, they said that they live well, because they readily submit themselves to, and obey, their magistrate—which was also perceived to be true—and that, on this account, they are preserved in safety. They were also better than most Christians as to the understanding.

5061. They spoke with me from the other mountain, where also were Mohammedans, who had a keen apprehension of the matters about which the conversation was; and because they were of such a character, and also of a different genius, Christians cannot come to them. When they do come thither, they are like fish in the air, as also was shown. Moreover, they are guarded beneath, where those who come to them from another globe are, and where they are eaten up, as it were, by wolves. Those who are able to come to them by means of arts, they examine, and afterwards ill-treat; because these wish to inflict injury upon them. Those of their own nation who come to them, ascend by a secret way. I spoke with them about a plurality of wives; and their elders investigated with me the reasons why it was commanded by the Lord that men should have but one wife; and they discovered justice in them; but this was allowed them in the world, for the reason that they were Orientals, and if several wives had not been allowed them, they would have rushed into adulteries,

like beasts, and thus all there would perish. They entered well into reasons.

5062. Those there who were the first-born of Christians, on whom it was enjoined by the law there that they should become Janissaries, and so Mohammedans, said that they were still Christians in heart; but part of them were intermediate.

5063. I spoke further with them, [saying] that true Christianity consists in this: that men ought to live in charity towards the neighbour, that is, to be sincere, to be just, to be upright; thus, to practise sincerity, justice and goodness for the sake of those things, and to esteem them and venerate them as Divine, because the Divine of the Lord is in them, inasmuch as they are from Himself—which also, they know, for they say that there is nothing of good with them save what comes from above, that is, from God; and thus, that the question whether they are Christians, ought to be weighed from the good of life. I said, moreover, that true faith does not necessarily produce dissensions: that the case is otherwise, is because Christianity is in a corrupt condition. It was also said, that it is not right for any one to discard, from some reasoning, the things which he believes to be true, immediately, and that such as do so, are not entitled to esteem; and that, therefore, no one should be molested, or injured, in his faith—besides many other things. It was said concerning the Lord, that He was conceived by Jehovah, and that, therefore, He called Jehovah His Father, and that both the former and the latter facts are perfectly well known in the whole Christian [world]; also, that they [*i.e.* the Christians] might thence have concluded that His Human is the similitude of the Father, and therefore Divine, but that though they know that, they conclude nothing about it. They [*i.e.* Christians] also know that He rose again, as to the body, and took all things of the body with Him; and this, also, is perfectly well known; but, because they suppose, from doctrine, that their own bodies, also, are to be in like manner raised at the Last Judgment, they draw no conclusion [as to the Lord's Divinity] from thence. They wondered that Christians should be so stupid, saying that they themselves were unaware of those two points. When I spoke with them concerning various things which were from the Word, and which were of the true doctrine of the Church, they became conscious of holiness from them.

5064. It was seen, that, when those who were from the Christian Mohammedans¹—of whom above—were infested by others, who were evil, their city sank down, but only with a silent and direct descent, almost to a level with the land round

¹ *i.e.* The Janissaries; see 5062, above.

about: thus they were exempted from infestation, because they were not seen. There was round about them, as it were, a mountain wall. Hence they were able to ascend and descend, at pleasure.

5065. Those who are so stubborn, that, on account of their stubbornness and hardness, they cannot be vastated nor deterred by punishments—as, for instance, those who ascend from the hells, and cannot be detained there—are led to great abysses, which are situated round about and divide between the earths, and are cast into them—whence they are not able to ascend. There is an innumerable crowd there and an immense space. Some are vastated on the way, and in this manner, for the period of an hour; for, on the way, are those who reduce them to subjection. It so happened with the Hesseliuses, with Lars Benzelstjerna, with some of the Benzeliuses, with Nerez, [and] with a certain famous magician, as was seen. There appears there a sulphurous burning, from the fire of hatreds and the cupidity of evil.

5066. Those who infest the good, in the other life, are, chiefly, those who have placed the whole of religion and salvation in faith alone, and who have confirmed [themselves] in this, and also have not lived according to the precepts of the Lord, but in cunning, enmity, hatreds, revenges and the like; thus, who have not lived the life of faith,—of these there is a vast number. Such also believe, that all the evils which they do, are remitted; which they believed, in the world, [is effected] by their attending church and the Holy Supper. These, in the other life, live ill, according to their evil cupidities; and, yet, by avowal of faith, they let themselves into societies. Such, likewise, occupy rocks and mountains and continually infest those who are below; and they make one with the diabolic crew. Such are also cast down from their rocks and mountains, and scattered round about.

5067. There are also many who have cared nothing for the doctrine of the Church, but only for the Word in the letter, which they bend to whatever opinion, and to the favouring of whatever evils, they wish. Those who, in the life of the body, placed merit in works, when the goods of charity inflow into them from heaven, turn the influx into foul adulteries with daughters-in-law. Such things are signified by adulteries with daughters-in-law; and, because the Jews were of such a character, therefore their origin is described from adultery with a daughter-in-law.

5068. The evil are gathered together and separated from the good in various ways. This occurs, principally, by means of evil spirits, who stir them up from every side; and, then, those

who place delight in consenting and doing as the instigators wish, are those who are evil; while those who do not place delight in such things are among the good. Also, the quantity and quality of the good is perceived by the angels in the heavens, from the Lord; and it also appears in a lower sphere, by the direction of the face and body. Those who turn the eye directly upon an evil spirit consent freely; those who [turn it] to the left and right, [consent] more or less; those who turn themselves away, [consent] least: also, those who bend the body and oppose the shoulders no matter how they may be incited, are good. From the deportment of the body, also, the quality of the good and evil appears. Those who conceal themselves, in caves, in rooms, in gloomy places, all come to light and are presented before the angels.

5069. I also saw, when many thousands had been thus separated, that a certain spirit came with a banner, and passed over the mountains and rocks, and waved the banner in passing, and that then they all appeared, as it were, enfolded in the banner; which, nevertheless, was an appearance: the fact is, they became crazy, and were no longer able to find their houses; their houses appeared destroyed, so that there was nowhere for them to go into. The case was no otherwise than as it is said of the inhabitants of Sodom, that they were struck with blindness so that they could not find their houses; and this befell even very many thousands, for an hour's time. Another spirit followed with the banner, and waved it a second and also a third time, and still did not desist; wherefore, they who were such were then cast down from the rocks and mountains.

5069 [$\frac{1}{2}$]. There is a gulf, in an extensive region at the left, whither those are sent, who, on account of stubbornness and obstinacy, cannot otherwise be subdued. Those who are put into that abyss, remain there. Round about there, at the sides, are persons from different nations; every [nation] is separated from the others; and city-dwellers dwell in cities there. There is also a Stockholm, there; and thus other cities. There, also, appear those who are [still] in the world.

5070. There are five kinds of spirits who go up upon the rocks and upon the mountains, and yet are cast down therefrom: (1) There is a kind who believe that faith alone saves, and care nothing for the life of faith, or a life according to the precepts of the Lord. These are such as act as one with the infernal spirits, and persecute the good; and, indeed, they persecute, in various ways, all those who profess charity as well as faith—which was shown by their desiring to dissolve marriages and to commit whoredom. To dissolve marriages, and also to

commit whoredom, is their delight. The reason is, because marriages refer to the marriages of good and truth; and where this [faith alone] is, it falls into [the outward representative of] the separation of wife from husband, as was shown for a long time, and in many ways. Similar, also, is the reason that they commit whoredom; for they burn with the lust of whoredom like goats, because whoredom accords with those who are of such a character. (2) There are those who are in charity as regards the confession of the mouth, but not as regards reception in the heart; for they do not live the life of charity. These are the persecutors of faith; and they, also, dissolve marriages and commit whoredom. (3) There are those who are in external holiness and not internal. The evil, also, are wont to be in external holiness; but, inasmuch as they have no regard to the life, therefore they have no internal holiness. (4) In general, all those who are in the sense of the letter of the Word and not in any doctrine from the Word. They know something from the Word, and apply it to whatsoever purpose they wish. They explain it in favour of all the cupidities in which they are; and so make themselves out innocent. Most of them do not care for the doctrine of the Church, which, nevertheless, is capable of being to them like a lamp for seeing the genuine sense of the Word: there are some, also, who do care [for the doctrine of the Church], as, for example, the prelates, but, yet, have no regard for the life. There are many such, at the present day, who yet pass for Christians. (5) There are those who are in a life of piety and in no life of charity—who meditate piously, and thereby affect sanctity: these also study the Word, and the doctrine of the Church, but only for the sake of self. They say, also, that every one ought to cleanse his own door; they also appear as holy in external form, but, still, they have had no life of charity. They are not willing to communicate their meditations to others, either orally, or by writings. In a word, they live for themselves and not for others. They cause anxiety to others, and an aversion for those things which are of the Church; for they despise others in comparison with themselves, and also put merit in those pieties in which they engage. They lament exceedingly when they are rejected, believing that the all of the Church consisted in a life of piety alone.

5071. All who come into the other life are vastated. Those who have been in good, in the world, are vastated as to evils and the falses thence arising; and they are, then, in their own good and in the truth thence arising. But those who have been in evil, are vastated as to truths and goods, if they have any; and they are, then, in their own evil and in the falsity arising

from it. Hence, the good become images of their own good, and the evil, images of their own evil. The latter are, thus, cast down into hell; the former are raised up to heaven. Vastations last, with some, a long time, according to the quantity and quality of the good or evil. They are wont to continue for several years; and when persons are vastated, they are vastated from the head even to the heel; for thus has the good, or evil, transcribed itself upon the body.

5072. There are vastations, also, which only last a few moments. Some persons were perceived in a cave at the left; and it was said that they are from another city. They vastate the externals, which were of the world; the internals, therefore, which appertained to use for the sake of the neighbour and of God, remaining. Those who, in the world, have had no thought but for themselves and the world, have, after vastation, but little remaining. They are stupid. But those whose interiors had regard to uses for the sake of the neighbour, when they are there vastated, throw off worldly things, and rejoice that they are thus vastated. But into this vastation only those are admitted who have been for some time previously in the other life, and thereby perceived disagreeableness in earthly and worldly things. There had been two of each sort thus vastated.

5073. There is a great gulf at the left side. Into it are cast those whose interiors, because, owing to the loves of self and the world, they have imbibed nothing but earthly, corporeal and worldly things, are completely shut up; for the reason that they cannot be led from heaven, but only from hell. They are, therefore, cast into that gulf, that they may not infest the world of spirits. A vast multitude walks there. They are exceedingly stupid, and are held in check, there, by a fixed government, and are also shut off, as far as possible, from influx from the hells. I saw there some, who, in the world, have appeared as learned, when, nevertheless, they have possessed nothing but externals: from these they spoke, and thus only from other men. Those, however, who were able to think from themselves, and thus who were able to reason from themselves, are, if evil, cast down into hell; for they are in opposition to those who are in heaven. But those who are in that gulf are not of such a character; but, when externals are taken away from them, they rush blindly into all crimes. I also saw another dispersion of those who are on the mountains. They were dispersed in a moment; and, then, every one of them was cast into his own place in the hells. Thus was the mountain emptied of the evil, some of the upright remaining.

5074. Amongst the worst, in the other life, are priests who

have been promoted to dignities, and so have thence come, more than others, into the love of self; and whatever they did, they did for the sake of self, their own glory, reputation and honours. Sacred things were employed by them as means. In the other life, when externals are removed, then they rush into all abominations, and into such dreadful crimes that I am unwilling to offend the ears with their recital. Such have been Ericus Benzelius, Jacobus Benzelius and others; and they, when they did anything, [did it] from self-love; they wish to rule over others, and they boast of their merits; when, yet, they possess no communication with heaven, nor any thought as to what heaven is. Amongst the Catholics, are the worst of all those who have been devout in external form, and have been ambitious to become great, and to be considered as holy by this means: these also, in the other life, are the most deceitful; for they look to themselves only, and to heaven on account of self. Such are likewise inmosty evil; for they rush into all the greatest atrocities.

CONCERNING GENII.

5075. I was let in amongst the genii, and then my sight was opened a little, so that I might see them. I saw them running about, hither and thither, and doing things; but such things as were of no consequence. They ran up to me, ran back again, took vessels out of a house, entered it, but did not speak. The genii are of such a character that they do useless and also evil deeds, but do not exercise thought. The will ruled them, and not the thought which belongs to the understanding in a state of separation [from the will]. Those who are genii, who come into the other life, are not sent amongst the genii at once, but tarry amongst spirits; so that they may, by this means, learn to think, and thus be initiated into good. If this is to no purpose, they are then sent amongst the genii, who are of that disposition. They then rejoice, just as if they are coming into their own ease of life. But there are many kinds of genii.

5076. I heard one spirit coming to that place, who, as soon as he came thither, began to act and operate, and even according to correspondences. They thus act correspondence with such things as they think: for example, they lift up stones to represent thinking truth; beams and timbers to represent doing good; entering houses and opening doors to represent thinking; and many similar things. Those of them who are not good, are altogether such mimics according to the correspondence of their evils. They are a comic and ridiculous crew.

CONTINUATION CONCERNING THE LAST JUDGMENT.

5077. It was observed, that, sometimes, the worst spirits assemble themselves upon the rocks and upon the mountains; and I wondered why this happened so, when yet such ones ought to be hidden below, in hell. But the reason is, that, in the world, they have conformed to the holy things of the Church, frequented churches and the Holy Supper, and have heard, as often as they have attended, about heaven and eternal salvation, and, also that they should be saved by faith alone; not knowing what faith of the mouth and faith of the heart is, nor that a knowledge of doctrinals is a different thing to faith, nor what and whence persuasion is. Hence, likewise, they have caught up the opinion, that they could also come into heaven. They who are in this idea are admitted to the rocks and mountains; for they believe that heaven is there, because that is on high, and because heaven also is upon mountains and rocks. Therefore do so many of the worst ones repair thither, and dwell there, until the city becomes full of such, when visitation takes place; and, then, such a city sinks down into hell, where they actually dwell: thus [they reach] their own abodes.

5078. When the rocks and mountains are taken possession of by evil spirits, then sometimes also there comes a wind from the east, which, in the Word, is called the East Wind, and dries up all things there, namely, the gardens, fields, green swards and whatever is left in the fields and plains, and also cleanses offensive buildings; and, likewise, their garments are changed; for that wind comes from the region where the Lord is, thus from the celestial heaven; wherefore, by this means, all evils are destroyed. I also perceived such a wind, which to me appeared gentle, but also effective in clearing the atmosphere. Hence appears what is signified by the East Wind which dried up the Red Sea—whereby hell is meant.

5079. All who come into the other life, have with them the religion which they had in the world. Those who have worshipped men as gods are similarly circumstanced. Those of the Catholic religion, who have been their prelates and learned men, as, for instance, cardinals, bishops, deacons, Jesuits and many monks, have the characteristic, in the other life, that there they similarly wish to rule over the whole world; and they also summon various crews there, ascend mountains, and place round about guards, and such as may infest every one else that they see, if they are not of their religion and do not adore them. This was proved to me by

much experience. The simple obey, and they govern; for they ask nothing else than that they may have rule over the heavens and earths, and be worshipped as gods.

5080. There are three kinds, which it was now granted me to observe. One kind is in the east, in the same quarter where the Lord is as the sun, upon a mountain there; and they take to them a certain devil, no matter what may have been his religion, whom they place before themselves and say he is the Lord; and they also cause, by means of phantasies, that a light (*lumen*) may appear from the place where he is, and, thus, that he is worshipped. They who are at the sides, on each hand and at the back, seek and obtain replies from him, and thus work evils round about, injuring all around who do not acknowledge them. At the left side, are evil ones who declared that they have Christ with them; and these wish to be of so much authority that they desire that no one should look at them, but should drop their eyes in veneration. But they are cast down and stripped of their power. At the other side, are those who were more learned. There are some, also, at the back, who, at command of that devil, commit evils. I saw Jesuits: I saw others, who entered thither, and made themselves out to be Christ; I also saw that they were cast down.

5081. There are others, again, far back in the same quarter. These are such as declare that they are Christ; and, wherever they go, they carry with them a sphere of persuasion that they are Christ. They seduce many simple and upright spirits; for, from the sphere of their persuasion, their victims cannot perceive otherwise [than that they are what they proclaim themselves]. They are among the worst, and do evils in secret. They send thence such as are at the back, and devise evils clandestinely. Those there are also let down into hell; but, still, others come in their place, and, under the pretence that they are from Christ, and that Christ is in them, work evils. They are a most accursed crew.

5082. There are others, however, of the same religion, to wit, the Catholic, who worship the Father and do not make much of the Son. These are towards the front, a little to the north, on a lofty mountain; and they see, upon a very high mountain, a certain man with a grey beard, whom they call God the Father; from him they receive commands, even to injure men who are not of the Catholic religion. One of them came to me, in a dream, by night, at the command of his comrades there, with the purpose of injuring me, in a dreadful manner in which they are skilled; but, then, there went out, through my eyes, as it were fire from the Lord, wherewith he was

smitten down and laid prostrate; and when I awoke, I spoke with them by whom he was sent. They said that they were on a high mountain, and that they received this command from God the Father, who is on that very high mountain; and that he repeated that command, so that they should destroy me utterly. When I told them that he who appears there, and whom they call God the Father, was a devil, this they denied. It was also shown that the mountain opens under him; and he was cast down into hell. But others succeeded him; and they, also, were cast down. The company said that they knew that they are men who are there, but that God the Father speaks in them and by them. He [the personating spirit] appears to sit there on a silver throne; and, when inquiry was made, it turns out that that mountain is the one which is said to be "the mount of assembly in the sides of the north," where Lucifer sits, according to what is said in Isaiah, chap. xiv: thus, that he upon the mountain was Lucifer. That mountain, also, is in the sides of the north. They were devils, who, from an itching and lust of ruling, mount up and make themselves out to be God the Father. I read before the company the words of Isaiah. The simple amongst them acknowledged them, but not the learned, such as the Jesuits and others, who are, in heart, atheists. These considered this matter maturely, and came to the conclusion, which they also stated, that they did this to persuade the simple that God the Father is there; and to that mountain, which is the mount of assembly, they admit such simple ones.

[5082]¹/₂. A long time after this, a similar [devil] was set up and proclaimed as God the Father; and, when admonished, they were not willing to desist from acknowledging [him] as such. Therefore, an infernal and diabolical [fire] burst out from that place, and as it were consumed the wretches who set up such a monster there.

CONCERNING THE DRAGON.

5083. They who are the dragons who are spoken of in the Apocalypse, are those who study the Word but do not care for any doctrine thence, and remain strictly in the sense of the letter; and also, at the same time, read the Word for no other end than that they may become great in the world. They who do so are the dragon, for the reason that the sense of the letter is the ultimate, and answers to the sensual degree in man; for the sense of the letter of the Word is in accordance with the sensual of man which exists in the world; and since it is

thus, it is in accordance with worldly and terrestrial things: it is, therefore, addressed to the apprehension of children and the simple.

5084. Such as do not care for any doctrine, therefore, are able to confirm all things whatsoever that they do, whether evils or fables, from the sense of the letter. A faith of the sense of the letter alone is a persuasive faith, which is of no avail; for [the dragons] pervert all things of the letter as they please, and they are, also, worldly and corporeal.

5085. There are, now, very many such, in the other life, the greatest part of whom are those who are meant by the third part of the stars of heaven, which the dragon drew down from heaven with his tail; who, also, endeavour to utterly destroy the internal sense, which belongs to the doctrine of Heaven and the Church.

5086. These, in the other life, commit abominable adulteries, which must not be divulged to chaste ears. They are adulteries with daughters-in-law. They wish to destroy others by adulteries with their own step-mothers: besides similar abominations.

5087. But amongst these are not to be reckoned those, who, owing to immaturity or simplicity, believe the sense of the letter of the Word, and still live according to the doctrine of the Church; but they are those who study the Word, despising the whole of the doctrine from the Word.

5088. That a serpent is the sensual man, has been shown in explanations; in fact, by serpents are understood sensual men, all of whom despise the Word; but there are various kinds of them, according to their craft and deceits; whence there are various genera of serpents, and still more species, in the other life. Some of these it was granted me to see; they were horrible.

5089. Such are cast down, in crowds, from heaven, where they first betake themselves. They who are dragons can defend whatever dogma they like; they oscillate amongst all. They can be Catholics, Reformed, Lutherans, Quakers; in a word, they are of unsettled faith. The reason is, because they do not think beyond sensual externals, and according to them—in which there is no stability, and everything is worldly and terrestrial. They do not suffer themselves to be elevated [as to the understanding] into heaven, and thence to imbibe doctrine; for they are lovers of self and the world. They are exceedingly dangerous; for it is they who are meant by the serpent, whose head should be trampled, but which should yet wound the heel;¹ and by the one in David, which lifted up its

¹ Genesis iii. 15.

head and drank of the river;¹ and in the prophecy of Israel, always lying in the way, and biting the horse's heel.²

5090. The reason why they are dangerous, is, because they are able to persuade almost any of the simple and the upright, that this or that is to be believed, merely from the external sense of the Word, and without explanation; and the simple have not exerted themselves, and learned, in the world, that the external sense of the Word is according to the apprehension of the sensual man—for the first apprehension of man is sensual; and that this must be the lowest level in the Word, because in the position of a foundation, or in the position of the soles of the feet, whereon the body stands. For the Word is, in the sight of the Lord, like one man; for it is Divine Truth. Hence, the sense of the letter is its sole; but, still, there are interiors corresponding to it, in accordance with the connection of such things as are in man.

5091. That they commit horrible adulteries, is, because they falsify Divine Truth to favour their concupiscences. The fact that they are able to defend all evils from the Word was inquired into. Experimental proof was furnished that they can defend, as lawful, adulteries, murders, thefts and many more things forbidden in the Decalogue, and make it appear, that, to those who are priests, belongs the power of remitting all of them.

CONCERNING CITIES IN THE OTHER LIFE, AND CONCERNING THE PROVIDENCE OF THE LORD IN PRESERVING THEM.

5092. There appear, with spirits, cities, similar to the cities in the world; hence [they have] London, Amsterdam, Stockholm, and the rest. The reason that it is so, is because every man [in the world] has, with himself, spirits who are in the other life, and these possess the interiors of the man; therefore, all things of his memory. They do not, indeed, see the world through his eyes, but still [they see it] inwardly in him from his ideas. Hence the ideas of similar houses, buildings, streets, and cities appear to them; and they so appear that it is as if they were the places themselves. Of this appearance a fuller statement may be made elsewhere. Hence it is that spirits who

¹ The passage which seems to be meant is not in *David* but in *Job* (xl. 23). That passage, it is true, alludes not to the serpent, but to "behemoth;" which creature, however, has, according to Swedenborg's *Apocalypse Explained*, no. 455, a spiritual significance so closely akin to that of the serpent that it may be said to be merely a "variety" of it.

² Genesis xlix. 17.

are with men belonging to one city, have the idea of the same city.

5093. Hence, too, it is, that the Lord instantly sees what is the quality of those there, in general and in particular, as to loves, ends, dispositions and manners. Wherefore, if any disturbance occurs there, then the Lord at once suppresses it, as was made evident to me, by an example:—There was a conspiracy in the [natural] city in which I was, and the common people were on the side of the conspirators; wherefore, those spirits who were rebellious, or seditious, were then at once driven away thence, and other spirits brought in, in their place. Hence the intentions of those [in the natural city] were changed, and the tumult quieted.

5094. So it happens in other things. The whole region there, is also such as in the world, with its provinces, cities and villages; and things happen there in a similar manner. To those who preside, are immediately sent spirits and angels who inspire sound counsels; which things are of Providence.

CONCERNING THE INTELLIGENCE OF SPIRITS.

5095. I spoke concerning the regeneration of man, but only in reference to the fact that man is introduced into it by means of his affections, which takes place more fully, in proportion as they have given way and become better. Immediately, a certain spirit described, from influx out of heaven, its progress by its degrees, and then he proceeded, in order, up to several hundreds [of these degrees]—it might have been to several thousands, but it was very long; and this he did in such order, and with such ideas, as could not be comprehended by man, nor even, for the most part, expressed, or grasped, by worldly ideas. And this was the progress of regeneration in the exterior man. It was said that thousands of thousands more are given in the interior man, and indefinitely more in the inmost: those, also, in the most external man were not recounted. Hence may be manifest what great intelligence spirits and angels possess, and what great ignorance men.

CONCERNING THE HELLS OF REVENGE.

5096. For those who burn with revenge, there are particular and separate hells, according to the extent and nature of the vengeance. They are in various places, under the mountains, at different depths. When one looks in there, there appears as

it were a burning flame, like that which proceeds from sulphur. I saw a certain hell of that description, in front, a little to the right, wherein a certain one was cast who burned with such revenge that he would rather die than abstain therefrom. There was also a cavern there into which he was cast, which was gloomy as if with the smoke from such a flame. He was like one dead with agony. It was perceived that they who cannot be hindered from injuring others, are cast in thither, and thus prevented for a time; though they afterwards return to their former state of life.

5097. They are punished very grievously; and much more grievously than others, because [their evil] is so deeply inrooted that their very life is revenge. Some of them are such that they place the whole delight of their life in revenge; and, then, just as they have burned with revenge before they have accomplished it, so greatly do they rejoice afterwards. Many such are said to be from Italy, where that vindictiveness is inrooted, from immoderate pride, because they wish to rule all; for revenge has much in common with self-love. Since papal times, also, when interior pride increased, these are exceedingly cruel. And such vindictiveness is said to be inrooted in the natives of that country, and thence is likewise derived to posterity.

5098. Those who do not suffer themselves to be subdued by any other means, are put into a great privy, and plunged under; and they labour for a long time to rise up thence, but in vain. And, when they emerge, they are again tested by others, as to whether they wish to take revenge; and when it is proved that the vindictiveness remains, they are sent back thither. And this may last for ages; for, with such, revenge has become of the life. I also witnessed a certain one emerging; and he was excited by others to revenge, and then sent back to that privy.

CONCERNING THOSE WHO ARE RESUSCITATED FROM THE DEAD, AND WHO IN THEIR LAST MOMENTS PROFESSED FAITH ([ERIK] BRAHE).

5099. He was executed at the tenth hour before noon; and I saw him, and we spoke together, at the tenth hour in the afternoon, thus twelve hours afterwards; and, after that, for several days almost continually. After two days, he began to return to his former state of life, which was to love worldly things; and, after three days, he became just as he previously was in the world, and betook himself to the evils which he had imbibed in the world.

CONCERNING THE DRAGON.

5100. There are those who relate to the head of the dragon, to his body, and to his tail. Those who form the head are sensual persons, who remain in the sense of the letter of the Word alone. Those who form the body are, principally, those who have been learned, or who, by virtue of scientific knowledge, are able to reason, as well concerning spiritual as concerning moral and civil matters, and yet only from the senses and the fallacies thereof; and, because they reason from the sciences, they are accounted learned; but, all the while, they, in heart, deny God, the life after death, and salvation. They attribute all things to nature; but yet they excel in the faculty of reasoning. Since, however, they deny those things which belong to the interior understanding, and thus are wise from worldly and terrestrial things only, they are sensual, and, in fact, Serpents of the tree of Knowledge. Amongst the principal of this class was Peter Ribbing, who attributed all things to nature. In heart, he denied God; and yet he could reason, both in favour of, and against, Divine things. He was more sensual than the rest.

Those, however, who constitute the tail of the dragon, are hypocrites of various kinds, who, in heart, deny God and eternal life, but yet preach them with the mouth—as also the remaining points; as, for instance, those which relate to conscience; to faith, to the welfare of the country and the welfare of the neighbour. They kill with their tails—both the latter and the former are amongst the worst in the other life, since they are able to turn themselves both ways, as well to heaven as to the hells. The former are such as [the man] who came amongst the invited guests, and had not on a wedding-garment. The sphere of both former and latter is atrocious, impairing and deadening all piety, truth, good of faith, and, in general, all Christianity; leading away from the Lord, and leading to the proprium.

CONCERNING HEAVEN.

5101. They spoke of heaven, and the magnificence there, and remarked that the angels there are in the most beautiful human form, but still invisible to spirits. Some recently arrived spirits, not particularly evil, wondered at this. They fell into a state of quiescence, as regards their body; for thus they can be transferred into heaven amongst the angels, because, then, the interiors are opened so that they can be in the angelic state.

They were thus quiescent for half an hour. After that, they relapsed into their corporeals wherein they were before, and into the recollection of what they had then seen. They said that they had been among the angels, or in heaven; and that they there beheld stupendous things, everything resplendent with gold, silver and precious stones, and in wonderful forms, which were varied marvellously; also, that the angels took no delight in those external things themselves, as in the gold, silver and precious stones—the forms themselves—but in what they represented; for they saw therein inexpressible Divine things which are of indefinite wisdom. These were their delights, and these nourished their thoughts, and excited astonishment at the Divine, and at the same time love. There were, besides, innumerable things which can by no means be expressed by human language, nor fall into the ideas where there is anything material.

CONCERNING THE SPEECH OF SPIRITS, AND OF THE ANGELS IN
THE HEAVENS.

5102. There are three kinds of speech, the celestial, the spiritual and the natural, and one inflows into another and forms it. The Natural is the speech of men, and into it inflows Spiritual speech—which is with man, but man is ignorant of it [so long as he is in the world]; thus, it inflows through the man's interiors, which are in heaven. In such speech are the lowest spirits, [who are] with man when he is communing with himself, and when man speaks with spirits, as happens to some. Spiritual speech is of the quality which belongs to spirits and the angels in the second heaven, or in the Spiritual Kingdom. It is such a speech as is man's interior thought—of the quality of which he himself is ignorant, [and which exists] independently of the words of human speech; for man thinks apart from words;—and from it he comprehends a thousand things in a moment. This thought becomes his speech in the other life, and indeed everybody's. Hence it is that all spirits can be associated, as regards speech, and that every one has it. It is sonorous, and as it were verbal; but the words are what are called intellectual ideas. It is speaking thought, like the interior thought which is excited by the act of hearing, when it passes into the expression of the eye. It should be known, moreover, that, when spirits are in their speech, they do not know anything about natural speech, and when they are in natural speech they do not know anything about spiritual speech, and scarcely that there is such a thing; for they are not able to

pass from the one to the other at pleasure, but it occurs by removal from man. This speech, also, can be written. I have seen papers and letters written in this language, which I was able to read, but not in the least to understand, unless I was in the spirit separate from the body. The letters were similar [to those of natural language]. This Spiritual speech corresponds to the respiration of the lungs. This speech passes, from spirits, out of their affections, it is true; but they are spiritual [affections], which correspond to the respiration. Thus, it flows spontaneously, and is, consequently, instinctive and universal. There are wonderful things which could be related about it. But Celestial speech is of the affections which are of love, and correspond to the cardiacal functions, as spiritual speech does to the respiratory; but this speech is incomprehensible; and, still, it is the universal of all. It, also, is in man, [in] his inmosts, when these are opened to the Lord by means of love. They [in whom these inmosts are open], perceive the leasts of all the things of the Word, even to the little horns¹—as was shown; also all and every one of the affections of the Word. They are in the inmost sense, which treats of the Lord. They perceive, [when] with man, all things of his affection and love, whether he speaks, or sighs, or beats his breast, or weeps, or rejoices: they perceive the ends. Their ideas, therefore, in the thought and speech, are not from the understanding separate from the will, but conjoined with it; so that it is as if they were from the will itself. But, as was said, their speech is incomprehensible [to the spiritual] as to interior affections, but still intelligible as to the words thence derived; for the will speaks by means of the understanding. The intellectual affects spiritual [angels]; but their voluntary does not do so.

CONCERNING THE HELL WHERE THEY WRANGLE ABOUT RELIGIOUS MATTERS. CONCERNING LUTHER. CONCERNING BABYLON. CONCERNING THE GREAT TOE OF THE RIGHT FOOT.

5103. I heard a considerable crowd around me, which numbered several thousands. By them the hell of hypocrites was excited; from which hell there arose an exhalation which infested the teeth and gums, both upper and lower, of the left side. This continued some hours; and I complained that I

¹ The 'little horns' here mentioned are characteristic marks, occurring in the original Hebrew,—the 'tittles' of *Matthew* v. 18,—which, in addition to the words and letters, according to Swedenborg, have their own spiritual significance. This significance, of course, is entirely lost in translations, as the 'little horns' cannot be reproduced.

was affected with that pain from that disturbing crew. After some hours, there appeared before me, a certain one, like a monk, in a blackish garment, and it was said that it was Luther; and it was perceived that that crew was stirred up by him, against those who were with me, because they entirely disagreed with his doctrine concerning faith. It was then granted me to speak with him. I then stated to him those things which pertain to faith; and said that the two essentials of divine worship are faith and charity, but that, in order that man may be saved, they must make one: besides many other things, which were confirmed from heaven; and he stood listening, and assenting to everything. I supposed that he was of such a disposition that he is able to acquiesce, and not any more excite the rest of the crew against these things. But when he went away, he turned himself to that course to which his delight led him, which was to excite tumults. As soon as he went off, I perceived a similar tumult, and also the pain arising from the opening of the hell of hypocrites; for every spirit, by reason of his presence, opens a hell agreeing with his love. Then, being once more admonished, he desisted, but betook himself to a high rock; and, when he saw us beneath, then he again stirred up a similar crew there. They said from thence, that they cannot do otherwise, because he has the persuasive power, and also the authority, of his opinion; so that it is not [in] their power, [to do otherwise than as he wishes]. But he was then punished and cast down. When he came to the valley, he again stirred up similar crowds there, and also opened a hell which is quite in the middle, under the groin, where are those who believe they know everything and that nothing at all is concealed from them, and, at the same time, do not suffer others to speak, nor even to think, save only those who agree with them. (Peter Schönström, who was of such a character, was often there.) This was observed from a certain cold draught into the nostril, from which arose discomfort, such as there is when a wintry wind blows into the nostrils and causes a certain cold pain there; for, by that means, it takes away the respiration. For a crowd appeared there also, which said that they cannot but be there, and that they are kept there by force. He who was their subject, who opened that hell, was at the left side, higher up; and it was at length ascertained that this was caused by Luther—for he is of such a character that he wishes all others to believe what he says, and [thinks] that he only knows, and that he only ought to speak. Nor does he suffer others to believe and speak differently from him, always saying that the things he said were truths themselves, and cannot be contradicted.

5104. Since he was of such a character, therefore, in order that the tumults and infestations might be allayed, he was driven even to that place exactly under the groin, and was there let down deeply—and also to places where they continually quarrel about all matters, and where there are perpetual contradictions, and thence also fights and tearings of garments. There, also, is the place of those who engage in contentions about the doctrinals of the Church, and perpetually contradict each other; and who wish to rule over each other believing that the things they say are truths, and wish others to believe and say exactly as they do. Hence arise the quarrels, contentions and tearings [of garments]. So they go away and return, and still contend and wrangle, and, indeed, not in the least for the truth's sake, but for the sake of self and the love of ruling. Nearer to the middle are those who believe that they know all things, and that nothing can be said which they do not know better than any one else. In that place, Luther is.

5105. Luther had been there from the time that he entered the other life. He has not been fully vastated before; wherefore, he was able to elevate [himself] from thence, and exhibit what had been his quality in the world, namely, that he was a quarreller; trusting in himself; allowing only himself to speak; angry with all who did not agree with him; inveighing against all who disagreed, no matter who it was; defending faith alone; caring little for the life; not knowing what charity is, nor what the neighbour. It was shown, from his stirring up [those crews], that he must have been a hypocrite; and it was stated that he spoke one way with princes and another with the common people, so that he must have believed otherwise than as he spoke; also, that he got up novelties from an itching for rule: in a word, that he was a hypocrite. It was also shown to him, that he was in darkness and not in the light, and that he was ignorant what the light of heaven, which was exhibited to him, was.

Such persons disturb, in others, all tranquillity of mind, and every conscience which differs from theirs, and all freedom of thinking about the Word, by inducing their own opinions as if from the Divine, and infesting all who do not receive them.

5106. It was perceived that he is now vastated under the soles of both feet; for, when he was cast down into that hell, cold, such [as occurs] when spirits are fully vastated, took possession of the soles of the foot for two hours.

5107. Pain was felt in the great toe of the left foot. The reason is, because the great toe of the left foot corresponds to those who speak from faith derived from the Word and continually quarrel about doctrinals. They induce pain in

that great toe. Therefore, also, that great toe communicates with the genitals; for the genitals correspond to the Word, as has been largely and very frequently shown. It has been often granted to sensibly perceive that communication.

CONCERNING THE VASTATION OF THOSE WHO ARE LET DOWN INTO HELL, AND CONCERNING THE ELEVATION OF THE GOOD INTO HEAVEN.

5108. When the evil enter the other life—that is, those in whom the internal man serves, and the external or natural rules; who are those who have been in the love of self and the world as an end, especially those who wish to rule over others for the sake of self or for the sake of eminence; some, also, for the sake of profit—those of them, who bring with them such things as are of truth and good, by means of which they communicate with upright spirits who are in the lowest heaven and by means of them with the interior heavens (for there is a connection of all the heavens), are, therefore, vastated; which occurs by the closing of their interiors. This does not happen in a moment, but gradually. There is a progression. They go about wherever the sphere of the knowledges of good and truth extends, and then their quality is exhibited, that, namely, they are evil. Wherefore, the upright turn themselves away, and thus the communication is closed. This takes place, through several circuits, everywhere according to the extension of that sphere [of the knowledges of good and truth]. At length, communication with the heavens is taken away, and the closure as regards the internal man is effected; and, then, there remains to them only sufficient light, from general influx, to enable them to think and speak; but they then speak and think only from the natural or external man, which, when separated from the internal, thinks nothing but falsity, and wills nothing but evil, consequently, what is of the love of self and of the world. Then, also, they turn themselves away from the Lord, nor are they able to look towards Him, since they deny Him and hold Him in hatred. Thus takes place the vastation of the wicked, as I have often seen.

5109. The deceitful, however, [are vastated] differently; for these have thought more deeply, or interiorly, than others. It was said that these are vastated by being let down to deeper places, and by elevation [therefrom]; but this has not yet been made known to me.

5110. The reverse happens with the good, namely, those who have been in charity towards the neighbour and love to the

Lord, as ends, although [they have been] in the love of self and the world, but for the sake of uses, and still look to the neighbour, the country, the Church and the Lord, as the end;—thus, those with whom the internal man rules and the external or natural serves. With these, the natural is closed, and only kept open when it can serve the internal.

5111. That the evil can be thus vastated, and interiors thus closed up, is because, in this way, they turn themselves to their loves. Whithersoever they turn themselves, their loves are in front of them, thus where they are, howsoever they may wander about. They are unable to be turned, and by that means to return to the former state, from any other source,—save only by the Lord—which also it was granted me to see on several occasions; but, still, they are remitted into their own state and glide back into it of themselves, because they love those things which belong to that state, and verge and incline thither continually. The Continuation is at page 322 [No. 5148].

CONCERNING ANGELIC SPEECH.

5112. It is to be observed, that, when spiritual angels speak, their words, which are intellectual ideas, have an affinity with the vowels *e* and *i*; and, when they name *a* there is still something of *e* or *ae* therein; and, when they name *u*, then there is something of *i* or *y*. Hence it was given me to know, that, when their speech falls into human speech, it falls into such words as contain those vowels. But the words of the celestial angels have an affinity with *a*, *o* and *u*: for which reason [their speech] falls into such words as contain those vowels. When, therefore, man speaks with the latter, he is, then, diverted from words which contain *e* and *i*, to words in which *a*, *o* and *u* occur.

5113. The reason is from no other source than the affection of love, which is full-sounding, as may likewise be manifest from harmonics and music. When these express the higher things of love, as love to God, then, also, there will be a full sound; and when, too, they mark some devout sentiment concerning God, there is, as it were, the bass. But when other things are concerned, then the sounds vary in a different manner; so that they agree, respectively, with the melody.

5114. Hence it is, also, that, in the Hebrew language, and in the Most Ancient language in general, there were words proper to the Celestial class, others proper to the Spiritual class, and some common to both. This is also observable, to a certain extent, in some other languages.

CONCERNING THE CELESTIAL KINGDOM.

5115. Spirits and spiritual angels can hardly comprehend how it is with those who are in the celestial kingdom ; how they live, think and speak, since they do so only from the affection of love, and not from faith. And, because they are so distinct from them that they are not able to be together, they are completely separated ; so that a spiritual angel cannot enter into the sphere of the celestial angels, nor the reverse.

5116. I was admitted, by the Lord, amongst the celestials, where I saw spirits who were beneath the higher angelic heaven. These said nothing, but were continually on the move ; for they either carried something, or drew something along, or led something, or entered in and went out : they hasten, they go slowly, or they ascended and descended ; and, thus, in innumerable ways. He who sees only these things, and neither sees anything of their faces or their gestures, in particular, nor perceives their thoughts, will greatly wonder what it means. But he who sees the motions of their body and its limbs, in particular, and, still more, he who sees their faces and the changes in them ; and, even more, he who perceives their thoughts ; and, still more again, he who perceives the interior affections and their changes—such a one sees, in minute detail, all the things of the body, all things of its members from the head to the sole of the foot, and the whole of the face, and perceives innumerable things ; and he perceives still more who sees the various changes in their very eyes. The reason that they thence perceive all and every one of the things belonging to others, is, because the whole angel is only an affection which is of love, and not only inwardly, but also everywhere in the whole body ; for, with the inmost angels, all and every one of the exteriors act as one with the interiors.

In the way described, they speak to each other ; and also by intellectual ideas, but not by such as are with the spiritual angels, but by such as make one with the affection in which they are, with ineffable variety. It [*i.e.* the meaning] is apparent from the sound in general, and from the sound of the single words, and from the variations in it.

5117. In fact, an angel is nothing but his own affection—which is of his love, that is, of his will—in a human form. They are of ineffable beauty ; and, in speech, gestures, and in all external changes, as well in particular and in detail as in general, they are inexpressibly delightful.

5118. The most general affections are those of love and joy, and the affections of horror and aversion. The latter [serve] for

opposition, the former for harmonies. The affections of love are, in general, two : that of love to the Lord, and that of mutual love.

5119. Where they are, they see, near them, innumerable things. They have paradises, plains, palaces, with innumerable details in every single thing there. All and every one of the things there are representative of the Divine, with ineffable variety, with perpetual variation and in the most perfect forms ; and in a brightness—such as there is from the most precious stones, gold and silver—pellucid in different ways. But they who are angels are, indeed, delighted with the sight of these, but principally with what is represented in them, thus, with Divine things, some of which call forth affections of joy, others affections of love.

5120. When these affections are called forth, then perception takes place, not only in the thought but in the whole angel ; for, as has been said, the angel is the form of his own affection.

5121. When spiritual angels enter into that sphere, they become as it were insane, and immediately cast themselves out thence, and are also affected with pain ; and when genii, who are in the opposite [of that sphere] and are understood by the devil and his crew, come into the sphere of those [celestials], they are dreadfully tormented, and are then in the most dreadful hell ; wherefore, they cast themselves away from it.

5122. They never think about persons who are absent ; but, when they are amongst themselves, and as it were alone, they think according to the objects which are before the sight ; many objects, also, shape themselves visibly from others, with a variety according to their affections. They also perceive, from the variations in the objects, the presence of the sphere of others ; thus, from the character of the affections, [they perceive] the sphere of the heaven in which they are.

5123. The spheres of consociations are extended almost throughout the whole heaven, but with indefinite variety. There are, there, some celestial spheres in which they can be with an affection of joy and love ; others in which they can be with other kinds of affections of joy and love ; and, in those where they are not able to remain, they fall into sadness. There are boundaries to those spheres, at the sides ; but, still, they who are there, are in an affection of love, and, consequently, of joy ; and their sphere is bounded at the sides towards them. Thus are societies distinguished ; and the distinction is most accurate, so that nothing can be more so. Those who are the wiser, perceive such things thoroughly.

5124. They have wives with them, who, however, are such that they are in an altogether similar affection ; but with the differ-

ence, that the husband [is good, and the wife the truth of that good], thus, they together make one; and thus, also, these two together constitute one angel, and are unwilling to be called two, but one. Likewise, they are one, according to the words of the Lord, that they are not two, but one; also, that a woman is not given to a man, but that they are angels.¹ Conjugal love, in a word, cannot be described. Nothing lascivious enters into it; those in it are utterly ignorant what lasciviousness is. But conjugal love is the fundamental love; it is their heaven, that is, the bliss of their life. That love cannot be at all described at this day; for, in the world, it is not distinguished from lasciviousness. This, which is the opposite of conjugal love, and has nothing to do with love, but is foul, always adheres to it.

THAT HEAVEN IS NOT A PLACE BUT A STATE OF LIFE.

5125. All who come from the world bring with them the opinion that heaven is on high, thus in place; for which reason, they say that they wish to be raised up into heaven. But they do not know that heaven is not a place, but a state of life, namely, of the life of love, charity and faith; and that, though they appear in a higher place than others, place is an appearance. I saw that certain ones ascended on high, as very many did in many ways; but, when there, they said that they are altogether like they were before, and that they see nothing; and so they wondered that heaven should be there. But if the state is changed to a good one, it becomes heaven with those in whom this can be effected—to just such an extent as they receive the state of love. Certain ones, when on high, were granted communication with the angels there; for they were invisible; but, when communication takes place, they appear for a little while. The evil then cast themselves down from thence, head-foremost; for they feel hell in themselves, grievous according to the degree and quality of their evil.

CONTINUATION CONCERNING THE CELESTIAL KINGDOM.

5126. I was brought up on to a mountain, where were those who belong to the celestial kingdom; but they were not of the best sort. When it was permitted me to ascend, I heard one, there, saying that he is in a sorrowful state with his companions; and he showed me his face, on which appeared a

¹ See Luke xx. 34–36.

beard consisting of only two or three little bunches of hairs of great length, and on the rest [of the face] he was bare. Later, I saw such a beard on him as they had in the former, or good state, namely, a large one, occupying the whole chin, abundant, and yet elegant. It was perceived that those who are there are delighted with such a beard, and that the celestials are bearded in this manner; and that it is therefore said, in the Word, that the Ancient of Days, whereby is meant the Divine Celestial of the Lord in heaven, had a great greyish beard; also, that this is why the Jews made so much of the beard, and even attached a religious importance to it; wherefore, also, the beard is so often spoken of.

5127. When I was near there, I heard some of the species of sirens, namely, those who were able to feign good affections for the sake of selfish and worldly ends, whence their affections are; and some of them were, in external form, similar to the affections which belong to the good, but, in the internal, merely worldly, corporeal and terrestrial; thus, altogether the reverse. They said that they came thither for the purpose of occupying that mountain, because they knew that there were angels there, but that, since they were come, they see no one, no matter how much they search; and that now and then, one or another was seen, but that they did speak not; that they only acted, went, returned, and the like. Afterwards, those there who were of the celestial genius also spoke with me, saying, that they see that crew, and that they are invisible to them so that they are not seen; also, that their arrival caused them to be in that dejected state; thus, in a state changed from their former one. It was, then, granted me to tell them, that this happens for the reason that those strangers of the siren sort are such as call forth their sensuals (which, otherwise, with them, would be dormant, to such a degree that they would not know that they have them); and that thus, they call forth their terrestrial, corporeal and worldly things, therein. Wherefore, when their interior affections, which are good, fall into that [sensual] state, as regards those affections which are opened by the arrival of the sirens, they experience dejection, shame and evil. [I said, further], that this may be known from the fact that their beard, in this state, appears of such a character, that is, bunched, or furrowed; for hence [*i.e.* from their sensuals] it is that they have a beard. It is different when their sensuals are closed. They fully acknowledged this; and hence it was granted them to perceive the perverted state which was in them. It was furthermore given me to say to them, that this experience was permitted in order that they may be amended and reformed as to the sensual, which is the outer-

most; for this is the plane in which interiors close: also, that this state is their evening, and they may expect the dawn and morning. They said, that they are in hopes of returning to their former state, and that they know there are such changes; but that, in that dejected state, they do not think much about it. I thought to myself that it is so, likewise, with others, when they are in the state of evening.

5128. Afterwards, that crew, which was composed almost wholly of sirens, was cast down to another part of the mountain, from which place also they spoke with me, saying that they halt in the midst of the descent, and can neither descend nor ascend; from which it was perceived that there was some reason therefor—which was afterwards manifested. Of those mountain-dwellers of the celestial genius, there were some, at one part of the mountain, who wished to remain in that state, because they perceived delight in the worldly, terrestrial and corporeal things of their sensual (who, consequently, were worse than the rest); wherefore, also, they were at that part of the mountain; but they, likewise, were cast down from it. They descended towards the left, and desired to inflict evil on me, from that place, owing to the fact that, though they wished to return to the part they came from, they were expelled from it. But it was not permitted; wherefore, they descended, by a certain roundabout way, to another place, into the valley below.

5129. When this took place, then, on this side where I was, there was felt a sphere from the hell of hypocrites; and that sphere was also extended towards the mountain, to those who were there. Those [in that hell], also, are such that they are able to put on good affections—as, in favour of God, the salvation of men, their country, and also in favour of their fellows—but only so far as concerns the sensual, that is, as to the most external; but their interiors are nothing but the evils of self-love, which deny all these things. Their evils are also quiescent with them. When in preaching and external confession, they are [outwardly] holy, pious and devout. Hence it is, that they occasion pain in the gums and hence in the teeth, which also happened then; for they are exceedingly external—being holy and just in the sensual, and in the internal, profane and impious; consequently, they are in completely inverted order, which is, being wholly turned away from heaven and towards hell. This happened to the end that still other things may be opened in their sensual [*i.e.* that of the mountain-dwellers], and that they may thus be amended as to those. The mountain-dwellers said that they do not perceive the evils of those, that is, of the hypocrites—for they were quiescent; but, when they were laid bare, they were then horrified.

5130. When the hypocritical sphere ascended, then that crew of sirens was cast down into hell, which so happened, in order that others, from various places, might come in contact with them : and those others took to themselves some of the sirens, and thus divided them, so that they might no longer act in concert ; for when they act in concert they are effective, but when dissociated they have no power.

5131. I spoke afterwards with the mountain-dwellers about the beard, that they could from that be distinguished as to the quality of their sensual ; also, that it was one of those from the Celestial Kingdom who spoke with Moses ; owing to which facts the Jews took up the opinion that Jehovah has a white beard. It was also said, that the Word, in the letter, can be compared with those things in man which appear outwardly, as for example, in some parts to the beard and hairs, and in some to the face and those limbs which are not clothed ; and that angels are able, when it is allowed by the Lord, to perceive what it is there that corresponds ; for the Word, in its whole complex, is as one Man as to all and every one of its constituents, within and without ; and that that Man is like the Lord's Human was, in the world ; wherefore, the Lord is called the Word (John i.).

CONCERNING THE VASTATION OF SOME OF THOSE WHO GO TO
HELL. BERGENSTJERNA, THE HYPOCRITE.

5132. It was stated that some are led about, and, in this way, their interiors are closed and they are thus vastated. There are others, however, who are not carried about, and yet are vastated ; for they remain in one place, and there do evil to others, persuading the upright, by means of their holiness in externals, that they are rendering assistance, and all the time they are purposing evil against them. They furnish many reasons, by means of which they induce the persuasion, about themselves, that they are good, and about others, that they are evil ; also, that the latter ought to suffer temptations, and be held in them, in order that they may become better ; and that this is pleasing to the Lord—besides many other things. It is thence ascertained who those are who suffer themselves to be persuaded ; who, when known, are removed, and transferred to other places. This takes place all round about, as far as the sphere of his holy external reaches. Thus they are restrained ; so that, at last, they regard nothing else but their own evil loves, being without influx from, or communication with, the upright.

5133. This happened with the hypocrite Bergenstjerna, who was of such a character, as, in the world, to be accounted an honourable man, in respect to the neighbour, his country, the Church and God, when, nevertheless, he cared for nothing except himself, being destitute of all charity towards the neighbour, and without any mercy. In himself he denied all things of the Church, and the Divine Itself; and only loved himself, and his own belongings and gain. Hence he was wholly in externals. He spoke like a man in the world, until spirits marvelled at his speaking thus; and he thought as a man in the world. He operated chiefly into the gums and teeth of the left side. He was vastated in the way just described.

CONCERNING HELL.

5134. I heard a certain one, in hell, speaking, who, when in the world, had attempted to perpetrate nefarious things, [in particular] to kill another out of hatred, which he frequently endeavoured and plotted, though in vain. It was Lars Benzelstjerna; and he said he did not believe such things damn a man if only he be in faith, inasmuch as faith alone saves. There are very many wicked ones, from the Church, who also believed such things.

5135. I also heard another [say], that, when in the world, he was not able to go about with a long face, like those who are so very pious, and who appear thus. But it was said that such piety does not constitute heaven, but that it is a life according to the Lord's precepts; which [life], is, to avoid doing evil to others out of hatred or revenge.

CONCERNING HEAVEN.

5136. In heaven, there are lands, mountains and rivers; and there is, likewise, [in the world of spirits] a land of Canaan, where the most upright spirits are. Such [correspondences] inflow thither out of heaven [from] the Lord, by means of the angels, when the Word is read. All things there are representatives of celestial and spiritual things, as in the Word.

CONCERNING LOVE, IN THE INMOST HEAVEN, AND CONCERNING FAITH, IN THE SECOND HEAVEN.

5137. (((He who is not acquainted with the mystery of the

life of man, believes that the all of the Church consists in loving the Lord and having faith in Him—that through Him the human race is saved. But this does not constitute the Church with man, nor, consequently, heaven; but doing His precepts, or living according to them. In the inmost heaven, they love the Lord, by living according to His precepts from love; in the second heaven, by living according to His precepts from faith. What is the nature of the difference, may be evident, namely, that those who [do His precepts] from love, love those precepts, and when they love these, they love the Lord; for the Lord is in His precepts))); (((for He is the Truth and the Good itself in them. This takes place from the voluntary. But those who love His precepts from faith, love the Lord from the intellectual, etc. The angels of the inmost heaven, have no other than celestial ideas about all the things that they see, which ideas are above those which are in the middle heaven, the angels of which have spiritual ideas.)))))

CONCERNING MIMICKING-HYPOCRITES.

5138. There are hypocrites, who, inwardly in themselves, mimic others when they speak, which, nevertheless, is not apparent from their faces. They also speak in their favour [to their face], by praising them; but still they inwardly deride them. And when they talk to others about these same persons, they ridicule them so as to affect these with the jest. They tell lies without any hesitation. Such persons appeared to me above, forwards, in a dark chamber; into which one was admitted, who then fled away. That chamber is squalid; and they are dressed like the infernal crew, and, in the manner above described, amuse each other with lies.

5139. These press down on the upper gums of the left side. There is a sensation of heaviness from them, in the enclosed teeth. Moreover, they inflict pain on the left side of the head, just above the forehead.

SOMETHING ABOUT HELL.

5140. I heard, from a certain hell under the feet, some lamenting, that, by means of phantasies, they are swallowed up and cast out; also, that they do not know otherwise than that it is [really] so; and so they endure various torments, besides insults.

CONCERNING THE TEETH AND BONES AND THEIR CORRESPONDENCE,
AND CONCERNING THE CHARACTER OF THOSE WHO [CORRESPOND
TO THEM].

5141. In the other life, those correspond to the bones, who have studied various sciences but performed no use by their means ; such as those who have studied mathematics merely to invent rules, and have not paid regard to use ; those who [have studied] physics and chemistry merely for the sake of experiment, and for no other purpose ; and, also, those who [have studied] philosophies in order to invent rules and terms, merely for the sake of the terms, and with no other use in view ; and similarly in other things. Those, also, who become bones, when they argue, scarcely dispute any otherwise than whether a thing is, or is not. It is hence plain, that the greatest part of the learned, within the Church, become bones. They are those who are sensual in the last degree ; and in this state also, at the present day, is the Church. Hence its end.

5142. I spoke with those to whom the teeth correspond, who were those who have expended considerable thought upon the ultimate parts of the world and on the terrestrial particles. They supposed their origin was from collision, and that thence they became rounded. Since these have sought the delight of their life in lowest things, they corresponded to the teeth ; they also inflowed into my teeth, manifestly ; and, because I did not hold an opinion in accordance with theirs, therefore my teeth were inwardly corroded by the pressure of this influx, and a heavy pain resulted. They were a little above the forehead : they were heard there.

5143. There were others, who are also in ultimates, who are directly above the crown of the head. These have found delight in knowing that a thing is so, without reasoning whether it is good or not, if they can only see what results from it ; thus, they are in a wholly useless delight. To these, corresponded some below, who desired nothing else than to speak. They had an itching to speak on every subject ; but it was the [mere] speaking that was their delight. They believed that they were therefore wiser than others. They inflicted on my left nostril an uncomfortable coldness, just as when a cold wind blows in.

CONCERNING FRIGID ZONES IN THE OTHER LIFE. HEAVEN.

5144. In heaven, as on earth, are different zones, as regards
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heat and cold, and light and shade. In a nocturnal vision, or dream, I was in places where I saw nothing but ice outside the houses; inside of them, were linen [hangings], which, indeed, were white, yet dirty and not neatly made.

When I awoke, I spoke with those that were there, who said that they dwell in a place where the ice covers the water, and are often in straits for food and clothing; and that they see, on the walls of their houses, such linen hangings, and that this is a good sign; also, that so long [as they see these] they are in goods. It is otherwise when they do not see those linen [hangings]; for the linen [hangings] signify their truths. They say that they are rarely infested by evil spirits, since they cannot endure their cold; and when they come, they [*i.e.* the residents] compel them to pass the night out of doors; for which reason, they go away and do not return.

5145. They were told that they were frigid in divine worship, but that still they did good to the poor, from a certain kind of obedience. They said that they did so; and that such things befall them on that account.

5146. From this it may be manifest, that zones exist in the other life, with difference of heat and cold and of light and shade. But, instead of heat and cold there is love, and instead of light and shade, is faith derived from love.

5147. On some occasions, certain ones are sent to those who are in heat; and, owing to their presence, the faces of all are turned towards such things as are in zones not very frigid; but the strangers cannot stay there long. Every one of them is drawn, from the interior force of his nature, to his own place.

CONTINUATION CONCERNING VASTATIONS, AND CONCERNING HYPOCRITES. CONCERNING HELL AND HEAVEN.

5148. I also saw two who were vastated by being led about. One of them has learned, by art [acquired] in the world, to speak from the affection of love from sincerity, from charity, and even from innocence; when, nevertheless, inwardly, he was among the worst of devils (Ericus Benzeliuſ). He was led about, and then detained in like affections, and exhibited to all those with whom he held communication; and it was also seen what sort of devil he was. He was a hypocrite of the worst sort, because he could counterfeit innocence. And then they all were turned away [from him]. Consequently, all those interiors which had communication with them, were closed. This lasted an hour's time; and, then, he was again led about, twice. At length, there appeared nothing else

than a bundle of teeth; for hypocrites appear thus. This one was worse [than most]; for he pressed upon the front teeth, on both sides, and induced a heavy pain.

5149. Finally, the other, who was a very wicked magician, was led about. He learned, by means of correspondences and very many other things, to excite in his own favour those societies which receive representatives—who are all who are in spiritual ideas. When carried about, he was kept practising all his arts, and this in sight of all with whom he had communication. These averted themselves, similarly [to those mentioned above]; and thus all such things with him were closed, and he was at last brought into such a state that he had no knowledge of such things; he, consequently, came into a miserable condition.

CONCERNING THOSE WHO DENY GOD, HEAVEN AND HELL, CONFIRMING THEMSELVES IN THEIR DENIAL.

5150. I perceived and saw that there were thrust down from a certain rock, very many, even to thousands, who have denied God, in heart and faith; some of whom, nevertheless, have lived morally, but their moral life was on account of the world, so that they may appear to advantage. With some, it was from principles [imbibed] in childhood, that they may thus acquire wealth. Some of them [live morally] from natural disposition. They who were thrust down, have confirmed themselves in the notion that there is no God, but that all things are brought about by fortune and human prudence. It was perceived that they had not any spiritual life, that is, life whereby they could be conjoined with heaven, and receive influx thence from the Lord, and be ruled thereby. This is why they were thrust down, and let down into places where such ones could live, in a life which is not life. There was, in them, as it were an inanimate quality, which was perceived.

THAT HEAVEN CANNOT BE OPENED TO THE INHABITANTS OF THIS EARTH.

5151. A certain one wondered why heaven is not opened to the inhabitants of this earth, as to those of others; to wit, that the latter speak with spirits and angels, are taught by them, and thus know at least that there is a heaven, that there is eternal life, that man lives after death, and many things which relate to salvation. But the reason is, because the

inhabitants of this earth are in ultimates, into which they have thrust themselves, by tyrannies, and by the loves of towering over others, and of acquiring possession of all things in the world; whence it happens that they are mostly sensual and in ultimates, and that, therefore, heaven is closed [to them]. If it were opened they would immediately perish, because spirits of this earth, being of such a character, breathe nothing else than the murder of another. And the man [of this earth] whose interiors are opened, is led at the pleasure of spirits who are of such a character. Thus they would kill each other, and would also profane holy things; for, as soon as they turn themselves to the world, they deny, yea ridicule, heavenly things as comparatively nothing; wherefore, the angels also, with whom they are, as regards interiors, and also heaven, are injured. For this reason the angels turn themselves away, and thus the internal man is closed. If, therefore, it were opened to them, then, after heaven had become alienated, or the angels had withdrawn, the infernals would lead them, not only to abominations but also to their own destruction; for they breathe nothing else than that one should destroy another. And a man can die, but a spirit cannot. A man, also, is led differently to a spirit, because he is in the body.

CONCERNING HEAVEN AND THE LOVE AND WISDOM OF THOSE WHO
ARE THERE.

5152. It is said, that those who are in the heavens are in love to the Lord and in charity towards the neighbour; but they who do not know in what way they are in love and charity, may believe that it is only by entertaining a sentiment of love for the Lord and the neighbour; but this is not the case. But, in truth, love to the Lord consists in the fact that they love to do those things which the Lord has commanded, thus the Divine Truths which are in the Word, and to love them. In this their love to the Lord consists. And love towards the neighbour, with them, consists in the fact that they love to do those things which the doctrine of their Church prescribes, thus, to do those things from faith: this, to them, is loving the neighbour.

5153. As respects heaven, and the ineffable wisdom and happiness of those there, it consists in the circumstance, that, in every object they see before their eyes, they see the divine and celestial things which are represented in them. Wherefore, when they keep their eyes on external objects, their mind is kept in internals, thus, in divine things. The objects which appear are ineffable, as Paradises, with trees, fruits, flowers,

etc., etc. In all of these they see such things as they represent, in a series; for instance, just at the same time that the eye beholds fresh verdure, the mind sees, in a complex, all things, in a wonderful series, which relate to the Divine Wisdom; consequently, unspeakable things. Every thing glistens with gold, silver and precious stones, in indescribable forms; all of which involve Divine things in their order, which they, then, at the same time, perceive. Hence they enjoy interior and exterior delights, simultaneously. Love irradiates all things, on the whole and in detail. They also appear beautiful, according to their love and consequent reception of wisdom.

5154. When another, who is not in celestial love, and hence not in perception, comes to these, he sees nothing there, with his eyes, save something obscure, without any beauty. Thus [the objects are seen] according to every one's love and consequent wisdom. See, also, what now follows concerning similar things, and palaces.

CONCERNING HEAVEN AND ITS JOY.

5155. All joy, bliss, prosperity, happiness and delight, in the heavens, is in the affection of use for the sake of use, and is according to the quality and quantity of the affection, and according to the quality of the use; in fact, heaven is a kingdom of uses; and if anything else than use is regarded as an end, as eminence, self-glory, or gain, which looks elsewhere than to use itself, thus [any end] which regards self, and the world for the sake of self—then, in proportion to the extent to which it [*i.e.* the end of use for the sake of use] perishes from the affection, in the same proportion is the quality of the affection changed; since it is use on account of self which is the end; and, as far as this is regarded, so far is [a man] not in heaven, and is destitute of the life of heaven. And if use for the sake of self has dominion, then he is no longer in heaven, but in hell; and, then, he enjoys no reception of any prosperity, or happiness, interiorly.

5156. This joy, and this happiness, are what are meant by the joy and happiness of heaven; for affection which is of the love is the receptacle of all delight and prosperity; hence is all joy of heart, and all gladness.

5157. That joy, also, appears in the faces of angels; there is in them something heavenly, which is inward, and which cannot be described; for it comes from the interior state. This joy, also, insinuates itself into every joy whatever of their wisdom; for the affection of any love communicates itself to every single

thing anyone thinks, wills, sees, hears, says and does—as is also well known; and, as the angels are in truths from that good, their faces are thence shining and radiant, which comes about from good, by means of truths.

5158. Heaven is a kingdom of uses. There is no one there who does not discharge a use. The kinds of uses are innumerable, both such as they are conscious of, and such as they are not conscious of; for there are, there, those who instruct others, those who lead to good, those who are with men, those who awake the dead, those who protect, and those who are responsible for others. In a word, there are innumerable duties; and every one, in his own place, receives certain duties according to his affection of use for the sake of use. That affection itself, *with its joy, is the reward and recompense* which is meant in the Word. Hence it is manifest, that, since the very delight of the affection is the reward, there is no desire of meriting: just as a mother who tenderly loves her children—in which love the joy is—does not think about merit like a hired nurse, but grieves if she is deprived of that use, and is willing to give all that she has only to be allowed to possess her joy. Hence it is evident that she rejects the notion of merit on that account. Sometimes, indeed, she thinks what her happiness will be when the child becomes grown up and attains honours; but she thinks of this from afar, and scarcely anything about it when she is in her love.

5159. They see, there, not only flower-gardens, but, especially, shrubberies; and these are in admirable order, with perpetual and indefinite variety; and on the trees are fruits resplendent with the loveliest celestial colours, in amazing forms. There are also palaces, with decorations perpetually varying, and this with such harmony that the successions of the changes occasion inexpressible delight to the mind. Within, are rooms in such an arrangement as cannot be described; with marvellous ornaments, also, in them. Moreover, they engage in conversation, in which each one delights another, in such an orderly manner, that, taken together, they constitute one harmonious concord of thoughts. These things are perceptible. The character of another is also discerned both from his actions and his speech; also from the paths in which he walks, and from the changes of countenance which accompany every single thing said and heard by him. There are also most beautiful birds, which, according to the thoughts, appear coloured, and adorned with wings and feathers, and fly: besides, also, gentle animals of innumerable species.

5160. Also, in the celestial kingdom they see girls and virgins; and these are adorned, by the Lord, with various ornaments, in

marvellous arrangement, together with flowers of various colours, precious stones and ineffable things, such as are enumerated in Isaiah iii. [18-23], Ezek. xvi. 10-14, and elsewhere; from which they have such great beauty, that all the beauty of the virgins in the world is not comparable to it; and by means of these things they know all that are signified by them; for virgins, there, are affections of good and truth. Hence, those affections are represented to the full; and every single detail is perceived by those who are there.

CONCERNING THE HELL OF THOSE WHO ARE CUNNING, AND ACT CLANDESTINELY, AND WITH DELIBERATION, CAUTION AND PRUDENCE. FREDERIC GYLLENBORG.

5161. There was a certain one at the left side, in the plane of the foot, who lay hidden there for a day or two; and no one knew that he was there. He was of such a character that he was able to impede my thoughts and take away the influx from heaven; so that I should have been unable to write those things which had to be written.

But he was at length detected; and it was found that it was he [Gyllenborg] who had done it. He said that he was able to do this and many other things, whenever he wished; nor did he fear any one. It was then made known that he came from certain ones, on a hill, or small mountain, at the left, towards the back. Wherefore, I was led down thither by the Lord; not, however, upon that mountain, but into a cavern under the mountain. Then, all who were upon the mountain came down thither, and there congregated; for they who are in self-love appear upon a mountain; still, however, they are not there, but, below, on some hill. When I was led down thither, I spoke with them. They said, that they were more skilful than others, and were able to perceive more keenly whether or not things were favourable, so that they enjoyed greater sharp-sightedness than others; also, that they achieve all things secretly, and so rule over others, and also [succeed], in their rulings, by their sagacious foresight; and that they do not care for the Divine, inasmuch as it does no one any harm.

It was ascertained that they had their eyes everywhere, and ruled all things on every side; that they conferred benefits on those who carry out their will, and did mischief to those who do not favour them. I was admitted, by them, into caverns still more interior, where there were still more cunning ones of this description. They said, that they were able to go out if they wish, fearing no one. They also went out; and, when they

supposed that they were going along a straight paved way, tending a little to the rear, all of them were then swallowed up in a chasm, and carried off by a hell whence they can never get out. It was said, that, in that hell, there is excrement and filth, and that they never appear afterwards; for they are pernicious above all others. That chasm is at the back, towards the left.

CONCERNING THE WORLD OF SPIRITS, AND CONCERNING THOSE
WHO ARE THERE.

5162. The world of spirits is not a fixed place, between heaven and hell; but it is the state in which people are when between heaven and hell. In that state, consequently in that world, are (1) all, when in a state in which the understanding and will do not act as one, thus, when thought and will, or, what is the same, truth and good, or, what is also the same, faith and love, are not in agreement. Hence it may be manifest, who they are who are in the world of spirits, and when they are there, namely, they who are in that state, [when in it]. (2) Also in that state, are all with whom interiors and exteriors disagree: when, namely, a man wishes to appear other than he is, and also when he speaks other than he thinks, he is in that state. (3) This kind, also, in a certain manner, coincides with the former. From these observations it may be manifest, who, specifically, are in the world of spirits. They are as follow:—

5163. (1) Man, from infancy even to adult age, is in the world of spirits as to his spirit, because he is successively in different states, and is then in freedom, so that he can be reformed. (2) He is also in a different state, in particular, according to the changes of [his general] state; but these variations are innumerable. (3) All men, immediately they enter the other life, are in the world of spirits, because they are in a varying state until the man's intellectual and voluntary act as one, and also until his interiors and exteriors do not disagree: he must [eventually] be one, not two; neither must he be between heaven and hell, but in the one or the other. (4) With those who are to enter into heaven, evils and the falses of evil are there and then separated, and they are thus prepared; and, with the evil, truths and goods are separated, in order that they may be in evils and the falses thence engendered. (5) At first, also, nearly all are in externals, which are [presently] removed—and thus they are prepared for a life with spirits. [The man] is then, at first, in gross states; but he comes,

successively, into such as properly belong to the other life, and are called spiritual.

5164. When a man's spirit is in that state, he is then in freedom; he goes hither and thither, now to one society, now to another; this time with those from heaven, and that time with those from hell; and this until either good or evil obtains the ascendancy. And when this takes place, then, he who is good is raised up into heaven, and he who is evil is cast down into hell.

5165. Inasmuch as man and spirits are in such successive states, therefore, many are called forth from hell, who may be with man and with those spirits who are recently arrived. These, also, are then in another state, and thus in the world of spirits; but, yet, after their course is accomplished, they are cast down to the place where they had been [before].

5166. But to describe the particulars which occur in every state, would be too prolix, and would fill many pages.

5167. Man is in a varying state, and thus in the world of spirits, up to adult age; afterwards, he is, as to his soul (*anima*), either in heaven or hell, since his mind is then constant and rarely changed, although this does occur with some.

5168. Recently arrived spirits, also, are in a variable state, or in the world of spirits; some for only a short time, some quite a long while, according to their state.

5169. Those, however, who are in heaven, or in hell, also undergo changes of state, continually, corresponding to the seasons of the year and day. But these states are different from such as existed in the world of spirits. That state is called the world of spirits, just as the state of good and truth is called heaven and the state of evil and the falsity thence produced is called hell. The latter are states, also.

CONCERNING THE HELL OF THOSE WHO ARE OUTWARDLY INNOCENT, BUT INWARDLY EVIL AND WOLVES.

5170. There were detected some, at a distance behind, on the left, in the north there, who were in the habit of sending forth spirits from themselves, and presenting them naked from head to heel. By this they signified that they were innocent; and, inasmuch as they made themselves out innocent in order to deceive others, therefore, also, I was carried thither, so that the nature of this thing might be known. I also spoke with them; and they said that they thus present themselves to the view of others. They were then on a rock. [They said], also, that they are, in this way, able to hold communication with all who are

round about, to a distance; that, by this means, they are received by the simple good, and, through their [viz., the simple good] doing all that the evil wish, they communicate with them, and hence have dominion over them. [They said], moreover, that they take to themselves all who are of such a character; and that what they do, they do secretly. Because they are of such a character, therefore external innocence is taken away from them, as was seen; and then they are dispersed, and cast into hells, every one according to his evil.

5171. A little farther from them, were those who are sincere in externals, and evil in internals. They make a show of sincerity, and thereby persuade the simple, and have communication with them: they act in like manner, also, with the evil.

CONCERNING THE STATE OF THE LOWEST HEAVEN.

5172. I spoke with them concerning their state. They said that there are men of various kinds amongst them; but that they are distinguished by this:—that they who constantly walk about in their own proper clothing, without change, except on the customary days, and with whom the house, and outer and inner prospect, do not vary much, are esteemed. The reason is, because these act determinately, and turn themselves to their own loves, constantly. But, when they see certain ones changed, as regards the clothing and face, they know it is not well with them. They call those who change their clothing and their face according to the regions [they are in], and turn themselves undecidedly, fantastics. Such appear, there, sometimes; but they shortly vanish.

5173. It was also stated, that they know, from certain indications, that their winter, spring, summer, or autumn, is coming; and that, then, they have a different face and are in a different state; and that this occurs in the whole society.

5174. They also said, that, when they go out, and behold the changes in their houses, in their garments and in their gardens or fields—if the changes are for the worse, so that the objects either do not appear or appear obscurely, or if other things have succeeded in place of the former, they know they have done something evil; and that they then examine and investigate in themselves, and hence find out their evil and perform the work of repentance. When this is done, the former appearance of things returns; and, if they have become better than before, then the appearances are better. At such a time, they explore such a matter, principally from their faces.

5175. They also stated that a change likewise occurs, if

others come to them, whether they are evil or good—which, also, they investigate. The reason is, because there is a communication of the thoughts; and such things exist from the intellectual state which is derived from the voluntary.

5176. Moreover, those who are there, do almost exactly as in the world. They eat, drink, associate, engage in recreations, are sad, and rejoice, in a similar manner. But to describe all these things would fill an entire page.

CONCERNING REFLECTIONS IN THE HEAVENS, AND, THUS, CONCERNING THE STATE OF THE LIFE OF THOSE THERE.

5177. I wondered exceedingly at the circumstance that spirits and angels reflect little upon the states of their life, as to wherein it differs from the state of life in the world; as, for example, about their houses, garments, the other appearances within and without the house, etc., as to whence these are and whence the changes [in them] arise. They know, indeed, that such things exist from the Divine; but, still, when they exist, they do not reflect upon them; thus, not upon the fact, that, when any are in an opposite opinion, they vanish, and that those are suddenly present who are in a similar opinion. The reason that they do not reflect, is, because all this is conformable to the state of their life; and, when this follows from the interior state, and thus, as it were, spontaneously, there is then no state of reflection, as there is with those who speak, think and deliberate as to whence and of what character a thing is. It was also observed, that, in the proportion in which they reflect thereupon, in the same proportion does their innocence, wisdom and intelligence perish; and, then, instead of these, knowledge obtains. Lest, also, those things perish which are the essentials, they are kept in a state of non-reflection upon them; but still they are kept in the perception, apart from knowledge, as to what and whence those things are.¹

5178. Nevertheless, there are yet other spirits, to whom reflection is granted; but they are separate from the rest.

¹ It seems desirable, here, to draw attention to the fact that the "reflection" spoken of in this number, is based upon externally acquired knowledges. *Perception*, on the contrary, is the *spontaneous* activity of the understanding proceeding from, and agreeing with, the will. While, therefore, the reflection spoken of, having an altogether external basis, is radically an external act, *perception*, flowing as it does from the interiors of the mind, is radically an internal act. And it will be evident to everyone who even approximately understands the NEW-CHURCH psychology, that the exercise of the external mode of mental activity, called here *reflection*, is detrimental to, and, indeed, if carried far enough, destructive of, the internal, viz., *perception*. A careful study of the internal sense of the eating of the "tree of knowledge," in Eden, makes this matter quite plain. (See A.C. 204-209.)—Ed.

CONCERNING A MOUNTAIN WHERE IS CONJUGIAL [CHASTITY]. HEAVEN.

5179. I was carried by the Lord to the left. This lasted an hour, and, eventually, I arrived at a certain mountain, where all were naked, wives and husbands; and I spoke with them at a distance. They said that they were all naked, men and women; neither did one ever lust after another, nor was any lasciviousness called forth; and that, still, they loved their spouses tenderly. They said, further, that, when they come to their own dwellings, all, both men and women, are naked, and that then, in like manner, [they have neither lust nor lascivious thought]; and, also, that they cannot tolerate those men and women who are clothed, because they are of a different genius. The reason that they were of such a character, was, that they were in conjugal chastity, owing to the fact that they had been so in the world. They also admit to themselves whomsoever they please, of both sexes; but they explore them, by [causing them] to strip off their clothes, and present themselves, let them be men or women, naked. They then, at once, perceive whether the conjugal [state] is with them. If not, they are driven away from the place. Some who have not the conjugal [state], are able to feign it, and, by means of phantasies, to assume it for some time; but as soon as they are detected they are driven away: [they are discovered, also,] by their rushing from thence, of themselves, as from some enemy; and so far, that at length they cannot be seen. Some go far away, some deep down, as also was seen. Some of those of such a character, who were with me, fled away in this manner.

5180. There was a certain one who had a faith in the sense of the letter of the Word, and supposed himself to possess the conjugal [quality], because he had lived chastely with his wife, and never conducted himself lasciviously. Inasmuch as the conjugal [state] corresponds with the Word, for the Word is the Divine and heavenly conjugal, therefore he was brought to this place. He was able, without a feeling of lasciviousness, to look on naked women; but they told him that he must strip off his clothes, which, also, he did; and, then, he was indeed able to be with those who were in a lower [sphere]; but he ascended naked to those who were in a higher [sphere]; and, when he came thither, he was deprived of his senses, first, those of hearing and speech, then that of sight, and at length that of touch; and thus he remained, like one half-dead; but, still, he was taken away to his own place. Such are they who believe the Word, as to the sense of its letter, and do not know, and have not imbibed, interior truths from it.

5181. When he was carried to his place, by means of changes of state until his own was reached, then the spirits who were around me on the way, were dispersed of themselves; since they were not in the conjugal [state]. One was still able to be present at the foot of that mountain; but he was immediately discovered, and driven as far as the extreme boundaries, where he fled away. They said that they live by themselves in their own houses, with their maids and men-servants, all of whom are in the conjugal [state].

CONCERNING HEAVEN. CONCERNING MOUNTAINS.

5182. Those who are in love to the Lord, consequently, who are in celestial love, are on mountains; and they ascend the mountains right on to the summit. They, also, who are in the loftiest part of the mountain are the best of that kind, and in a more excellent good than those who are lower down. Thus they dwell higher or lower, according to the degrees of the excellence of that love. It is so everywhere. Besides this, they are also distinguished, everywhere, as to situation at the sides; which distinctions of situation are of the same kind as degrees of latitude. They who are at the right differ from those who are at the left; and so on. The summit is in the midst.

5183. There exist mountains, where those are who are in the opposite loves, as, for instance, in self-love; who, also, are of the worst sort, and wish to be pre-eminent over all others, and do evil to all. But these mountains are not real mountains, although they appear, indeed, like the others. Wherefore, those, whoever they were, who appeared on the mountains, yet dwell in the depth under them, in hell; whither, also, they are cast: and those mountains, if good spirits do not succeed the evil on them, sink down into hell, when the wickedness is consummated.

CONCERNING VASTATION, AND THUS CONCERNING HELL AND HEAVEN.

5184. There was a stretch of level ground, somewhat more elevated than a valley. There was, there, a multitude of spirits, who continually endeavoured to work evils by means of crafty devices. They betook themselves amongst others, behind, and thus also observed them; they spoke through them, desiring in this way to bring themselves to lead their thoughts and deeds, and thus to rule others. In a word, they were crafty in various ways. When the multitude was assembled thither, and their

wickedness was thus consummated, then came their destruction, or judgment. That whole field was overturned, and they that were upon it were covered up with the soil; and then a plain that was under that was disclosed, and, in that, there was a multitude of other spirits who have been in vastation there, and who are upright. These succeeded in place of the former. Hence it was clear that the final devastation, or Last Judgment, also, takes place by a total overturning.

5185. I saw, moreover, certain other vastations; and, when the subjects of them underwent visitation, it was found that they were not able to do otherwise than injure the neighbour, and this in various ways. Many mountains and rocks were filled with such spirits; and also that place where I believed heaven to be; for so it appeared, from a snowy cloud, as it were, upon the summits. But, when investigated, they were nearly all cast out from thence, so that I believed that thus those mountains must be utterly destitute of inhabitants; but, still, when those were cast out, then others went up in their place, to the full number. It was also told me out of heaven, that those who succeeded in their place had been previously thrust out from thence, by the evil. For the evil ascend on high by means of phantasies; but those who have been there previously, and [are] good, are then concealed there by the Lord, so as not to be seen by the evil. Some of them were around them, some under them, and some amongst them; yet they were very rarely seen, for the reason that they were purer spirits, and these cannot be seen by the eyes of evil spirits, because the latter are gross. Hence, then, it is, that the [real] inhabitants of the mountains are upright and good spirits and angels, and that they appear when the evil are cast down therefrom. I have seen crowds, and as many as thousands, cast down. Those who are cast down, are taken into valleys, and afterwards to marshes, and some to ponds and lakes, and are cast down there; and, when they are cast down, their evil is consummated.

5186. From these things it may be manifest what is meant, in the *Apocalypse*, by those who are of the first resurrection,¹ and who are of the second.²

CONCERNING THE WISDOM OF THE ANGELS.

5187. All the wisdom of the angels is given by means of the Word, since, in its internal and inmost sense, it is the Divine

¹ Revelation xx. 5, 6.

² No "second resurrection" is mentioned in the *Apocalypse*. See footnote to no. 5203, below.

Wisdom, which is communicated to the angels, through the Word, when this is read by men, and when thought is exercised from it. But, still, it is necessary to be known that wisdom is given them, mediately, through angels from the Most Ancient and Ancient Churches, who were in the science and perception of representatives and correspondences. They were of such a description, when in the world, that they knew the internal arcana of the Church, and correspondences. Through these, wisdom is communicated; and, when it is communicated, it appears, with those who receive it, as if it were their own. Thus the case is with [this] communication; and, for this reason, angels from the Most Ancient Churches are scattered throughout the heavens, in order that the others may enjoy wisdom.

5188. It should be known, that he who has been in wisdom in the world, is in wisdom in the other life—which is appropriated by him; and they who have not been in wisdom in the world, but yet in the good of life, are able to receive wisdom through the former; but, still, it is not appropriated by them. When they recede from those by whom wisdom is appropriated, they are simple, as before.

5189. The science of correspondences and representatives is the ultimate plane of angelic wisdom; and since this science has, at the present day, been lost, so that it is not even known that there is such a thing, therefore, it is now revealed anew. It was granted me to see a certain one of the ancients, who was in a great angelic society, withdraw himself; and, then, an appearance of darkness immediately overshadowed the society, and its wisdom was taken away. He, also, who was of the ancients, and who withdrew, was in the knowledges of wisdom; and hence the rest had wisdom by communication.

CONCERNING ANGELIC WISDOM.

5190. The angels make one with man, for men and angels are conjoined as inmost and outermost, or as first and last. The celestial angels are in the first, man in the last. Because man is in the last, he thinks materially, or sensually; but the angels spiritually and celestially. Between these [ways of thinking] there is correspondence; and, thus, man is, as it were, the plane upon which the thoughts of the angels [rest]; hence, with men who are in the affection of truth and good from the Word, there is a connection [with the angels]. Angelic wisdom, also, is in the highest place; for wisdom increases, according to degrees, towards the interiors.

5191. It should be known, that the more perfect the angels

are, the more perfectly are they able to think; for [thought], with those who are in beauty, that is, in excellence, beyond others, is harmonious. These are able to think more wisely than the rest, who are in a lower degree. This, the latter are not at all able to do, because the angels speak from their own good, and their own truth; for they are these things. Thus, those who are in a lower degree can by no means [think] like those who are in a higher. Hence it is, that the evil can not at all understand what celestial and spiritual good is, nor that truth is truth.

5192. The ideas of the angels are according to the state of good and truth in which they are. That natural ideas are turned into spiritual and celestial according to correspondence, see [*Arcana Coelestia*] no. 10,604, where, also, this matter is treated of.

5193. The whole of the intelligence and wisdom of the angels is from the Lord, by means of the Word which is with man and spirit; for this is of such a nature, that even its minutiae correspond and are turned into angelic ideas in their due order; and, in every detail of the Word, there is the wisdom of the Divine, in a Divine form, and in a Divine connection.

5194. There was a certain one of the ancients, in an angelic society, who had wisdom in himself. He withdrew; and, then, the rest were in the shade, in respect to intelligence.¹

5195. It should be known, that the greater number of those in the world who believe there is a life after death, believe that they are then in the human form; but those who have meditated much upon the matter in the world, do not believe so, because they have not been able to understand in what way they have a human form; but, if confirmation is taken away from these, they, also, have still the idea, concerning themselves after death, of a human form.

5196. In like manner concerning life after death: most of those who are in good believe that they live after death. But, when the Last Judgment is thought of, that faith falls and perishes. Nevertheless, it constantly returns when they do not think of the Last Judgment; wherefore, most of them, when on their death-bed, believe that they are going to enter the other life immediately; and also say of others, that they are there. Parents [say so] about their children; others, about their friends; also, those who write about the dead, place them among the blessed, as if then alive. Priests, likewise, assure those who are about to die, that they are going to enter, immediately, into the other life. But, as soon as the doctrinal concerning the Last Judgment comes into the mind, that faith

¹ See above, no. 5189.

perishes ; and still more is this the case with the learned, who have thought deeply about the soul.

CONTINUATION CONCERNING VASTATION.

5197. There was also seen the vastation of those, in Christendom, who have confirmed themselves in favour of polygamy, and also of those who had two wives. They were together, in one region of considerable extent, to the number of several thousands. They were represented [as to their character], by the fact that they lay at the back, with the feet extended. They were all, also, overturned and cast into hell, together with that whole region ; and there they destroyed their genital organs, so that they lived without them. Perhaps their strong persuasion in this matter arose from various causes, as, for instance, because people nearly everywhere in Asia outside of Christendom, and also the Jews, in the Old Testament, have not discovered any reason for establishing marriage between two [only]. But, because they were Christians, and in that light, [*i.e.* the light of Christianity], and because the Word, which is the heavenly marriage, and the interior truths which are there, was amongst them, therefore, they were vastated in this way.

5198. General Vastations [*i.e.* vastations of *communities* of spirits] take place, when the whole body has been destroyed. Every single society relates to one man ; some in it to the head, some to the body, some to the feet. When that society is adjusted as one man, so that it has a head, body and feet, and these are evil, then consummation supervenes. The last consummation is that the feet, which are externals corresponding to internals ; and, when this is reached, then vastation exists. Hence it is, that every particular vastation terminates in the feet. It is so with general vastations.

CONCERNING SPIDERS.

5199. I saw many females who were cast down from heaven, and who appeared like spiders letting themselves down by threads. It was their affections which appeared so. They were such persons, as, in speech, gestures and face, seemed pious and devout, but inwardly abounded in adulteries, thefts and all wickedness and deceit : thus, their interiors were full of venom.

CONCERNING EXTREME VASTATION, AND CONCERNING THE HELL
WHERE IT IS EFFECTED.

5200. There are some who cannot be reformed by any punishment whatever, because they have imbibed hatred, revenge and the like, from childhood, and have retained them even to all ages, and obstinately clung to them, and thus have altogether closed up heaven against themselves. These cannot be reformed in the customary way, or by any ordinary mode of vastation; for which reason they are, at last, sent into a hell, where they lie like corpses, some in beds, some on the ground; and they are there like half-dead persons with ghastly faces. Some such ones lie there for 10, 50, 100, 1000, 2000 years, until such wild-beast and utterly inhuman quality is consumed; and, in the meantime, they undergo at times dreadful torments, and at times are reminded of their hatred and vindictiveness.

5201. The places provided for them are in the depths, under the rocks. They enter a dark aperture, and a door is opened; and after they have entered, the door is shut; and then they appear no more. I saw them, and knew that their life still remains; and that, when this process is finished, they are then as it were, silly, and go about bereft of understanding, but with a difference in each case according to the life. If they have possessed any rationality, it is preserved; and whatever religion they have had which has not been profaned, remains. Hence, there are differences as respects their foolishness.

CONTINUATION CONCERNING THE LAST JUDGMENT AND CONCERNING
THE DESTRUCTION OF HEAVEN AND EARTH. SUCH THINGS AS
RELATE TO VASTATION, ARE, MAINLY, CONCERNING THE
LUTHERANS, AND THE REFORMED, SO-CALLED.

5202. After the many particular vastations of which I spoke above¹ were accomplished, and those companies, which were many, were thrust down from the mountains and rocks, and cast into ponds, marshes, lakes and gulfs, from which they can never ascend—there came, at length, certain ones who placed themselves above others, and incited souls against the Lord, and against the Divine Truth which is from Him. From these, the whole mass, as it were, began to be fermented; and it was observed, that that disturbance and tumult spread around, on every side, in from ten to twenty mountains and rocks, to those who were upon them and those who were

¹ Nos. 5184-5186.

beneath, at the foot and even to the summits, where it was believed the heavens were; for they who were there, appeared, to those lower down, like a mist; and it was believed, that the heavens were there. These also, equally with those who were below, got into the tumult; and then some exalted themselves, and the rest adhered to them, and aided them, for the sole purpose of destroying those who were in Divine Truth from the Lord; thus, [of acting] against the Lord. When, therefore, attention was turned to the fact that the contagion spread on every side, then there occurred a general Advent of the Lord. In appearance, it was like a cloudy sphere, which was borne about upon the mountains and rocks and carried down all the dwellers there—not by casting them down, as before, but by so bearing them away that it did not appear whence it occurred; for that Divine Sphere passed over into their interiors, which were of the will, or heart, and snatched them away, and they were transferred, in a moment, to lower places, and to the hells to which they corresponded; and this to the number of myriads. This was done inside of an hour's time. That Divine sphere was borne round about, in a circular course, returning several times; and thus it carried down all those who revolted. They who were not carried down, were not visible, because they were hidden. They were those who did not revolt. Those mountains and mountain-tops receded and sank down, some quite to the plain. The cities were cast down, and desolation appeared everywhere. This was the destruction of heaven and earth which, in the genuine sense, is meant by the Last Judgment, in the Word; and, in the place of these things, a new heaven and new earth [are now] looked for.

5203. Those who were on the mountains and rocks, were they who are mentioned in the Apocalypse as of the second resurrection; for the second resurrection is the resurrection of those who are in the latter days of the Church; who, also, are evil. Those are of the first resurrection, who lived in primitive times, also those of the times next following, and were good.¹

CONCERNING THE GULFS, WHICH, ALSO, ARE HELL. LAKES OF SULPHUR.

5204. There are gulfs, which are wide and long and also deep,

¹ It is worthy of note that no "second resurrection" is mentioned in the Apocalypse. Swedenborg, at this time, evidently considered that the express mention of a "first resurrection" (Rev. xx. 5, 6), necessarily implied a second. Later in his career, however, he learned better, as may be seen by consulting the work *Apocalypse Revealed*, no. 851, where, also, the true spiritual significance of the matter here referred to, is given.

with caverns at the sides, having also doubled and tripled depths. When one comes to them, they appear, above, as if a fiery smoke were exhaling from them. They are in the extremities of each world, so that they are interstitial in their position. There are three: one on the left side, one in front, and the third—which is further removed—intermediate between the two former. This third gulf is a lake of sulphur.

5205. Thither are sent all of those who cannot be reduced to subjection by punishments, namely, the vicious, who have contrived atrocious and very numerous schemes for injuring others. When this disposition in them cannot be reformed, they are cast into one of those [gulfs]. The second, which is in front, is more dreadful than the rest. Wherefore those are cast thither who are wickedder than others.

5206. There is, in addition, a gulf at the right, which is darker than the rest, by reason of the fact that the evils [there dealt with] are more numerous; and the evil spirits who have occupied the mountains and rocks are cast down [thither].

CONCERNING THE DESTRUCTION OF BABEL, AND THE CASTING INTO THE LAKE OF SULPHUR.

5207. It has been seen, on several former occasions, how those of the Catholic religion are circumstanced, who have been prelates, monks, and such as have been set over others, namely, that some of them are in the east, where the Lord is as the sun. The Lord is above the heavens, like the sun of the world is above the earth. But those of that religion who are there, have, by phantasy in themselves, made for themselves the semblance of a sun; but this is from magical phantasy, which is in externals, and inwardly [that semblance] is foul and devilish. They placed therein a certain devil whom they called Christ; and those around, went to him and came back, and he told them that he has given them all his power and they may do what they will; also, that it must always appear, by means of the phantastic sun, that they are in his favour. All this time, there were no Jesuits there. Thus they persuaded the common people, and held them in their former persuasion, lest they should, in any way, arrive at the knowledges of truth and good. That phantastic sun was worshipped, altogether as though it were Christ. This continued for some time; but, when light from heaven was let in upon it and its quality made evident, then that sun was obscured, and made darkness, and the devil inside it appeared in a certain vessel—a large vat—which glided down. And yet [that sun] was

again restored by them, through phantasies, and another devil entered—a certain one known to me in the world, who is now a devil; and it so occurred several times. But these [suns] were destroyed; the people were cast into hells; and this went on continually, for there were always many fresh arrivals. At a distance, behind these, in a corresponding position in the west, was a mountain full of that sort, who called themselves Christ; and, whithersoever they came, they had just such a sphere as though they were Christ, and this in such a powerful degree, that the simple-minded were altogether led away, and believed it to be so; for they feigned humility, piety and the like, whereby the simple were deceived. They also said, when they were with me, that Christ was in them, to save them and protect them from the diabolical crew; besides many similar things. They were also able to seduce others besides the simple-minded. They proceeded, there, along an extended way, and applied themselves near the occiput; and there they acted in concert with the diabolical crew round about, still alleging that they protected, until, at length, they were exposed as being devils under angelic form, and as having derived this [quality] from the fact, that, in the world, they desired to rule all things, in the name of the Lord. There was a great multitude of them, and they continued for a considerable time; but they were afterwards cast out of that mountain into a gloomy hell, immediately beneath the mountain there. I saw companies of them; and a great multitude were cast thither. They are seducers of an interior kind; and they combined with the hells round about. I saw, and spoke with them, frequently.

5208. Others of that religion were towards the north, at some distance, on mountains and rocks looking eastward. They seduced the common people in this way: they placed a certain devil very high up on one of the rocks, and, by means of phantasy, induced upon him a beard, and shouted out, saying that he was God the Father. They said, also, that they worshipped him; and, nevertheless, those impious wretches inspired into him whatever they wished; he only gave answer in accordance with their pleasure. Such was the impiety they devised; and they who did this, aspired to govern all, by means of that devil. But this atrocious deed was brought to nought; the mountain and rock were cast into hell, with all on them who did this thing; and, afterwards, the crew who worshipped that devil, and were evil. Amongst those who did this were many Jesuits, several of whom were then put down into the valley. They worshipped a devil; and it was granted to a devil to govern them at his pleasure; and, afterwards, these, also, were cast into the hells underneath that place.

5209. I spoke, on several occasions, with such as said that Christ has no power but has resigned it all to them; and that the pope possessed it, and others received it from him. When I told them that the Lord has all power; that He alone, because He is God, is able to save the human race; that the pope can do nothing at all towards saving any one; and that, in this way, they make themselves out to be gods, in order that they may possess the souls of men, and then also the world—besides many other things—it produced no effect.

5210. But [concerning] Babylon itself, and its destruction, I saw the following things:—I was introduced, in a wakeful vision, into a certain house like the palace on the Capitoline hill at Rome, where [was] the seat of a senator there; I was also introduced to him, and spoke to him. He, in conjunction with some others, was endeavouring to form for themselves a doctrine according to which they might live. They accepted some things [which I told them], but still gave their assent to the Catholic extravaganees. I said many things to them.

5211. But there was, round about, a multitude of such as are called prelates, and also cardinals; and, when they perceived that I spoke with that senator, and he seemed to accept certain things I said respecting the Lord, they organized a rebellion against those who were there. It was a vast multitude that entered into the conspiracy. They extended along my right side, where the quarter of the south is. The house was besieged, and they began to break in the windows and rush inside, saying that he accepted some doctrines of another religion; and, while the conspiracy was going on, I awoke, and saw at the entrance, as it were his dead body, which they wished to drag away, but in vain.

5212. Afterwards, the conspiracy, which involved a great multitude of such as were upon the hills for a very considerable extent around, was exposed. Whilst I saw this there, I fell asleep; and then that conspiracy was directed at me, they besieging me around on every side, and also in a long row extending to the farthest boundary, wishing, in this way, to destroy me utterly. But I then awoke, and was brought away from there; and, after that, their overthrow commenced. Nearly all were overthrown, and cast into that fourth gloomy gulf of which I spoke above.¹ Many thousands were thus overthrown and cast in; and this, until the riot was quieted.

5213. After this, my sight was opened as far as one of their boundaries, where sat their leading men, who defended and directed all of them. There were as many as fifty. They devised heinous schemes, to the end that they might hold the

¹ See no. 5206.

common people in obedience, and that the latter might worship them as gods, and might not think at all about God, still less about Christ. A multitude came to them and sought to be admitted into heaven. They granted these whatever they were able to. They made them promises; and, by means of their abominable art, they filled many places with men, of various sorts, to whom they sent those who sought to be introduced into heaven. One place was for those who wished to possess heavenly joy. They were sent to a lofty place upon a rock; and, when they came thither, all who were there, sported, and danced, and brought them into the dances. But, after they had danced there for some time, they were affected with loathing, and came down; for they told others that they wished to have something else, which they called a marvel. By these, they were led away to a place where were those who made each other laugh, and brightened up their feelings in this way; but doing nothing else than sitting in such a condition. But, inasmuch as they had no active work, they were affected with loathing here also, and withdrew wishing for other joys. They were, therefore, sent into [other] such societies, in like manner, and with like results. By such mockeries, they [the evil] seduced the simple-minded, planning nothing else than to be worshipped as gods and possess heaven. They said that that power had indeed been given to Peter, but that it was given them by God the Father, whom they also placed aloft upon a certain mountain. But these, also, were cast into the gulfs; part into the first, and part into the fourth.¹

5214. Behind these, were seen as many as fifty cardinals, attired just as on earth; and I heard them speaking with the former, of how they deal with the common people, namely, that they cast all of those who do not worship them into some pit, which was in place of the Inquisition in the world; and they serve many so; and they also strive, with abominable art, to deprive them of life itself (which, however, is impossible), by tearing out their heart: and this, moreover, just as often as they saw them. Thus [they attempted their life] by tormenting them with various tortures, for the sole reason that they did not worship them as gods. They leave no power at all to the Lord. Since this is their nature, they are cast into the lake of sulphur, but, at first, at the right side of it.

5215. It was stated, that no one ever appears [to the Catholics] who had been pope in the world; and that if he should appear, he would be carried away in a moment, and cast into a place which corresponds to his life, altogether like other men.

¹ See no. 5206, above.

5216. Their situation was this. The more remote ones ruled those who were towards the front, consequently, the cardinals were the more distant. They inflowed into the lowest parts of the left foot, because they were more sensual than others. The most deeply evil of that religion inflowed into the testicles, and occasioned a certain pain in their inner parts: a sign that they were opposite to the interiors of heaven.

5217. They who were carried off into the lakes, were carried away in a moment; for, when the divine is admitted, then, instantly, they are where their loves are; for every one's place is according to his love, because every one's love is his life.

5218. They were told how great is the wickedness they commit. They altogether keep man back from the divine truths by means of which they have the way to salvation; for they do not permit them to read the Word. They [the people] hear masses in the Latin language; and there is nothing of doctrine in the masses. They persuade them to believe as they do, and to live by their faith. They draw them away from the Lord to worshipping men in the world, and to worshipping men whom they have made saints. And they do all these things, to the end that they themselves may rule over souls, from self-love; and they also strive, by various arts, to possess the earth. To promote these abominable ends, they employ holy means, which belong to the Church—which is profanation. Wherefore, they are Babel, and Babylon, and “the beast” mentioned in the Apocalypse.¹

5219. There are societies into which they sent those who sought heaven. For instance, when any sought to be joyful, they sent them into a society where they always wear joyful countenances; yet they were straightway affected with loathing. Any who sought to be in a contented frame of mind, they sent into a society, where they sat still, and merely thought, without doing anything; but, since they were affected with tedium, they departed thence. Any who sought the delight of social intercourse, were sent to a place where the delights of social intercourse were provided; but these also were affected with tedium. Those who sought an active life, asked for whatever they wished to do; wherefore, they were sent to a place where weavers' looms were set up; but these also departed in disgust. Any who sought intoxication, also obtained it. In a word, every one obtained

¹ The “beast” here alluded to is the “scarlet-beast” on which sat the “great whore,” by whom the Roman Catholic religion is represented (chapter xvii.). The two other beasts, mentioned in chapter xiii., both refer to Protestantism. See the explanation of these particulars in the *Apocalypse Revealed*.

according as he sought, except they sought to love God ; this they were not able to grant : besides many other things. Such mockeries do they practise on spirits, of that religion, who have recently come into the other life. Those who have frequently withdrawn [from their mock-heavens], at length acknowledged that these are not able to grant heaven, but only to mock others with such things. Wherefore, when they are instructed, they ridicule these impostors, and depart from them altogether.

5220. The greatest part of those who have arrogated to themselves the Divine power of saving men, and have thus denied that power to the Lord, and therefore have diminished from His Divinity, are cast into the fourth gulf,¹ or chasm, which is towards the north, consequently, into the dark one ; for such ones are in utter blindness, and also in wickedness. I saw a great number cast thither. Their life, there, is infernal ; it consists in hatreds, in revenge, in ferocity, continual strifes and intestine enmity.

5221. They sit at the right, that is towards the south, around a table, and deliberate concerning worship : as to how God should be worshipped in the event of His granting them the power of governing on earth in His stead, and how they should act, in case He did not grant it. Also, how they should manage so that, to the common people, it may appear that heaven is given by them : and very many other things. They do all these things to the end that they may take away from the Lord all power of saving the human race, and have the power themselves. I heard them saying to one another, when they [once] heard about the life of faith and love, that they never knew that faith and love gave them any life, either intellectual or voluntary ; but that man just as much possesses each without faith and love as with. They did not at all understand, when in the world, that those things which are of faith, and thus of divine truth, constitute the spiritual intellectual life, and that those things which are of love, and thus of divine good, constitute the celestial voluntary life with man, and hence his wisdom and happiness. Such things were then a laughing-stock with them, as empty phantasies. In such wise, I heard them speaking together. They added, that they placed intellectual life in well-devising matters so as to obtain what they wish, thus in arts and wickedness. Such things they called intelligence and wisdom ; and they placed the life of their love in the love of ruling over others and acquiring possession of the whole world.

5222. The Lord compares the Kingdom of God to heaven, to

¹ See no. 5206.

a man gathering tares, and also to a net. All of these are presented and seen in the other life. As respects the heaven, an evil spirit is sent into societies that are upon the mountains, rocks, or hills, and inspires lusts; as a consequence of this, that whole multitude ferments, as it were. Some of them act in concert with him; some do not so act; some dissent. Those who act in concert with him, turn their faces towards him; those who do not act in concert, turn their faces away. Then, all those who turned their faces to him are gathered into one company, and cast out of the mountain, or rock, into hell. This is the gathering of the tares into bundles. Those who are cast down thither from those places, appear, as it were, to be drawn in a net; and they are thus brought down to the places where they are to be.

THE PHANTASIES OF HELL.

5223. In hell, the loves of self and the world reign; and, hence, enmities, bickerings, hatreds, revenge and ferocity are there prevalent. They torment each other, either by open force, or by magical arts, which are effected by the abuse of correspondences or by means of phantasies: by means of phantasies, they make them into whatever monsters they please.

5224. The phantasies of sirens are very numerous. They induce upon themselves lovely forms and most elegant garments. They present to the view beautiful houses and many decorations in them; but, inasmuch as they are external forms without internals, they perish in a moment, and then foul things are presented to the sight.

5225. I saw sirens present themselves as girls and children, and also as boys and youths. They clothe themselves with garments loaded with silver. Indeed, I saw a certain one presenting herself like a cloud, or shadow, lying in the shade of light, in a chamber. I saw a man who was able to induce on himself different faces, and to change them in various ways, also to put on the face of a noble, a king, a pope, and likewise of a rustic, as, too, of a soldier with arms, and also the face of a lovely maiden and of a beautiful woman of more advanced age; and he always clothed himself in suitable garments, thus, in garments fitted to the condition of the character he assumed.

5226. Those who act by correspondences are very numerous. They know how to obtain garments by means of ideas and affections, and to clothe themselves with them, since they have

the power of presenting something similar, besides unnumbered other things; for such things abound, and with such things the hells are filled. But they are all mockeries.

CONCERNING THE JEWS.

5227. The Jews appeared at the right, in a plane under the sole; and they were there together, and always in the state in which they have been in the world. They insisted, at first, that they alone were the elect; but, since this did not come to pass, they abandoned their opinion, and remained in their state. By degrees, they vanish and are dispersed, and become robbers. Their nature is obstinately insistent, which was represented with those who were beneath, who fell upon their belly and prayed; nor did they refrain before they obtained their request: besides many other things. They are now rejected, and few of them appear, according to the Lord's words.¹

CONCERNING THOSE WHO ARE IN FAITH ALONE.

5228. Where I previously wrote about vastation, or the Last Judgment, and about the casting-out from the rocks and mountains—those who underwent those things were those of the Christian religion who are in faith alone, and have thought nothing about life, but only about doctrine, which they have learned for no other use than for the sake of reputation, honour and gain; nor do they know what [a good] life is. All such are vastated; and they are understood by the goats who were on the left. A certain one, Rudberg, excited them. He merely defended the doctrine, not caring whether the things he defended were true or not, if only they belonged to their doctrine. They care nothing about the life.

CONTINUATION CONCERNING THE DESTRUCTION OF BABEL.

5229. In that chamber which is at the right, where the southern quarter is, several sat at a table, as above said. That referred to the papal consistory; for it is not allowed these to have a consistory, as is done in the world. But, further removed towards the south, were those who had been cardinals, who ruled those who were in the chamber. The popes were still further off; but they did not dare to show themselves; for, as

¹ Matthew viii. 1; Luke xiii. 29.

often as they showed themselves and wished to govern, they were cast down, and at the same time subjected to punishment, and, in fact, were cast into a certain abyss. Those who were in that chamber, directed their gaze all round about, as far as the distant mountains. They were granted communication throughout the whole tract where that religion prevailed; and they continually gave them their commands, what should be done.

I wondered that they extended their dominion to such a remote distance. Those directed behaved obsequiously, as if [the commands had proceeded] from the papal consistory. Those who were in that chamber were changed daily, and others succeeded in their place. The cardinals at the back effected this. Those in the chamber once said, that they are continually able to live and accomplish this, without Divine influx. At that time, there were such characters there as altogether denied the Divine; but influx from heaven was then taken away from them, and they all speedily fell down as if dead, with faces ghastly, like corpses. The cardinals and others there, entered and saw it; but they were immediately cast out of the place, as it were into the northern gulf, and others succeeded instead of them.

5230. The matters which now follow, are more important than the preceding. For half a day, which speedily passed, there was, as it were, a tranquillity with me; but yet I perceived that there was a great tumult round about. There were then gathered together all who have been of higher rank than the rest in monasteries and churches—monks, bishops, priests, prelates—amounting, from all sources, to myriads; and this in the whole region around. When all were gathered together, and separated from others, it then appeared that they schemed against the Lord; and that they thought that He has no power, and the greatest part of them that there is no Lord, but that they have all power: [it appeared], also, that they only profess Him to the end that they might govern. In a word, the greatest part were entirely atheistic; and yet they were such as were exalted above others, and they proclaimed the Lord as most holy. They then began to persecute those whom the Lord protected, or who were the Lord's; for angels were sent forth from heaven, and against these they directed their persecutions. It was then said, with a loud voice which was heard everywhere round about, that they persecute the Lord; in fact [they persecute] those whom the Lord has sent and protects, but they believe the Lord is in them. They also make Him of no account, and deny Him, in heart, although, from hypocrisy, they had worshipped Him most holily in the world: besides other like things. It was

then seen that many withdrew from them—all those, namely, whom they called forth that they might stand on their side and fight against the Lord. Those receded, saying that they had not believed them to be of such a character; but that they themselves acknowledge the Lord. After this, there remained all those who either depreciated, or denied, the Lord, and arrogated all power to themselves, in the name of the Lord. They then numbered more than ten thousand, all eminent in the world.

5231. Then, on my right side, which is the southern quarter, quite a large mountain, there, was divided, or it opened, lengthwise; so that it became a long chasm. Its length ran in a southerly direction, the sides of the chasm were on the east and west; and that parted chasm opened from the western side at a level directly towards the depth; and the depth was greater the nearer it approached the south; so that, at length, no bottom appeared. It was dark there. The eastern slope stood firm. That vast opening was seen, and it was frightful.

5232. I then saw that those who were nearest descended first along that declivity, and that they were driven, by force, to descend, and could not resist. There appeared there an exceedingly high peak, next to that chasm. Those were there who have been in a very high degree of self-love; for these always appear in the higher places; hence, also, those who were there were borne away, and carried down along the declivity.

At length, others, also, began to be brought down thither, namely, from the surrounding mountains; and then it appeared that the summits of the mountains became continuous, and cohered; and then, throughout that continuous expanse, a vast multitude was borne down from every mountain round about, both from the western and from the northern quarter, and also from the eastern. All went round towards the west, and were brought down to the declivity just described, and cast down. This lasted for some time; but, to describe in detail how it was done, would be too prolix. In a word, from every mountain, such ones (of whom [I shall speak] afterwards) were carried away, and were cast forth into that very deep chasm; the deeper, according as they have been more in the love of self, and, at the same time, in the denial of the Lord. It was observed, that the higher the place from which they were brought down, the prouder has been their disposition. Some also wished to humble themselves. These appeared to let themselves down, very deeply, at the west; but, since this proceeded from hypocrisy, they were forced to ascend [again], and were [then] cast down in a similar manner to the rest. They amounted to tens of thousands.

5233. It should be known that they who were in the mountains at the south, were such as were, to the greatest degree, in the light of nature, whereby they confirmed themselves against the Divine and in favour of the proprium of man. Those who were in the north, were in the light of nature obscurely, and yet thought in like manner. Those who were at the east, were such as were in the delight of governing in the greatest degree, and also thence in natural light; and they did similarly. Those who were in the west, had been in such [delight] to a less degree. Thus are all distinguished in the other life. They appear thus placed apart in different regions, according to the state of light, or of understanding, and according to the state of love, or of the will. Hence, they were borne away, in succession, according to their state: first, those for the south; afterwards, those for the north; next, those for the east; and, lastly, those for the west. But those who were in the east were taken by way of the north, to the west, and so, to that infernal chasm. I saw the order of the progression.

5234. Afterwards, in that place, that more distant southern mountain, nearly where that chasm, there, terminated, was split open and rolled away, as above described; and then appeared the dwelling of the cardinals, which was spacious; and there were apartments, there, one after another, in long succession. They have been there a long time. In front of those apartments was a chamber. Behind that series of apartments, such apartments were continued to a distance still more remote. It was perceived that the popes were there; but yet they dared not show themselves, because, as often as they did, they were punished. From thence, at the last, many were brought out, and also cast down into the vast chasm of the mountains. A similar dwelling appeared in the north, in an exactly corresponding region, but a great way off, where were similar apartments, and similar persons, namely, cardinals; but they were not so learned, and hence in such great natural light, as those who were in the southern quarter: yet they answered to them. These, also, wished to make themselves a similar chamber there—thus, to conduct consistory; but this was forbidden.

5235. At length, very many were seen to flock together from various mountains, and to be brought down from other places. There was a huge gulf, in the west, at the right there. In that place there appeared, as it were, a vast luminous fiery place. Thither were brought down those who were farthest off; and it was said, that they were those who have sought out from the Word confirmations in favour of the papal power, and of such things as that religion set up; thus, they were

those who were more learned in the Word than others, and, nevertheless, in heart denied the Divine. That fiery place I have not seen before.

5236. Those of the crowd of that persuasion [*i.e.* the Roman Catholic], who have lived in mutual charity, and have done good according to their religion, rejoiced that this happened, saying, that they were previously hindered, by such ones, from thinking of the Lord, and were led astray in every manner; because these [who had been cast down] arrogated all things to themselves, and so obstructed the way to salvation. They took away from these [now treated of] all the means whereby they might be led, and whereby they might be instructed in the Lord's truths.

5237. That great chasm was immensely enlarged below, so that it was a vast subterranean hell, in which those there were carried around and held in order; for every hell is in order. The arrangement into order, in hell, was beheld, in the southern gulf, whither angels were sent by whose means the Lord arranged in order all that were there. The order also appears in agreement with the quarters there; those who are at the south, in that hell, being those who are more in natural light than others, etc.

5238. That infernal chasm into which were cast down those who have been in the loftier places, is kept closed beneath, but is open above; and thither are cast all who have been of such a character, wheresoever found, from the commencement of the Christian religion; into it, also, all such characters, who come from the world into the other life, are still cast; for that hell is now, for the first time, opened, or prepared for them. Hence it is always kept open above. I also saw some cast down afterwards.

5239. Some said that they believed that the Last Judgment takes place in the world, and not in the other life; but this is contrary to the Word where the Last Judgment is treated of (Matt. xxiv.); and it could not be, because the human race is the foundation from which heaven [is raised], and likewise, the Word is there, which serves for a basis: the foundations, also, must not be destroyed.¹

These things happened in the last days of the year 1756.

ON THE FORM OF HEAVEN, AND THE SITUATION OF THE PEOPLES AND NATIONS THERE, AND ON THE MOHAMMEDANS AND GENTILES THERE.

5240. Christians are in the middle. Yet they extend to

¹ There is here a very evident allusion to *Psalms* xi. 3: "If the foundations be destroyed, what can the righteous do?"

all the quarters, according to their states as to the light (*lux*) of truth and love of good. The Mohammedans are around that middle part. They constitute the next circumference, or circuit; and this likewise extends around to every quarter. Similar lands, mountains, rocks and valleys exist in these districts. Outside of that circuit are the gentiles, arranged, with respect to the quarters, according to their light (*lumen*) of truth and love of good. Outside of these, appeared, as it were, the sea, which was the boundary. It should be observed, that all these taken together were spread out, not in a plane, but in a globe like an earth. Wherefore, when I was conducted to the gentiles, after I passed through the Mohammedans I descended obliquely.

5241. I was brought to the Mohammedans, towards the east; and it was given me to speak with them. They said that many Christians, of (they affirmed) the Catholic religion, came to them for the purpose of converting them; but that they perceive this to be for the sake of gain and dominion. They said, they have told them that they could not comprehend how they are able to believe in one God, since they name three, and call each one God, and also declare them to be persons, when yet there is only one God; and that, although they speak of one God, they cannot know how they are able to understand God to be one, after they have named three; and that they say the three make one, when, still, they are three gods whom they call one God. On hearing these things, the angels told them that it is not thus spoken of in heaven; but that that Trine which is called the Father, Son and Holy Spirit, is in one person, and is the Lord; also, that there is a Trine in Him, just as there is in an angel—which is said for the sake of illustration: in an angel there is given an *esse* of life, which is inmost, and in the world is called the soul from the father; there is the *existere* of life, which appears in the human form; and there is the *proceeding* thence, which is the sphere of affection, or love, by which an angel is perceived at a distance by others. From this, an idea can be obtained about the Trine in the Lord: the inmost, which is the *Esse* of life, is what is called the Father; that which is the *Existere* of life, is the Human, which is called the Son; and that which proceeds, is what is called the Holy Spirit; for it is a Holy Proceeding. It was added, that, in the world, they say that one goes forth, or proceeds, from another—the Son from the Father, and the Holy Spirit from both; but that yet they are entirely ignorant, what going-forth, or proceeding, means; and that they might know that the case was, as stated above, from the Word, from the passages there where the Lord openly says that the Father and He are one—He in the

Father and the Father in Him ; and that the Holy Spirit does not speak of itself but from Him. Wherefore, if men had been willing, they would have been able to be enlightened respecting that matter, and hence to know and comprehend that the Trine is in One, and so, that there is one God.

5242. The Mohammedans comprehended this, and said that they wish to think about it, inasmuch as their scruple respecting three gods seems to be thus removed.

5243. As respects Mohammed, he is not among the Mohammedans, but among the Christians, a little to the right towards the north-east quarter ; and, some time before [I saw them], he was removed nearer to the western quarter, still, however, to the right, as before. The Mohammedans said that he is in that place because he has acceded to the Christian religion. I also heard him speaking there, and saying that he now acknowledges the Lord as the only God, in whom is the Father, who is one with Him ; and that the Holy Proceeding from Him is the Divine which fills the heavens and makes the heavens.

5244. After this, I was brought away beyond that circuit where the Mohammedans were, to the gentiles who were towards the east ; to whom I was brought downwards, according to the slope of a globe. It was granted me, also, to speak with them. They said that they are sad, because the Divine does not appear to them ; and yet that they think of the Divine, worship Him, and speak of Him. They said that if there is a Divine, He ought at least to send those who would teach them ; but that they have expected this for a long time in vain—thus affirming that He has deserted them altogether—wherefore, they can see nothing for it but that they must perish. But angels then spoke with them out of heaven, saying, that the Divine could not be manifested to them because they were not willing to believe that God-Man was born in the world ; and that until they believe this not anything can be revealed to them ; for this is the very primary, and the very fundamental, of all revelations. They said that they do, indeed, believe that God is Man, but that they are not able to believe that God was born a Man in the world, because they are not able to comprehend it. They were answered, however, that He was not born a man in the world like another man, inasmuch as He was not born from a man-father, but that He was conceived of Jehovah Himself—Who was His Father—and was born of a virgin ; and that, therefore, He was not conceived and born like another man : also, that when He went away from the world, He rose with the whole Human and did not leave anything behind—thus differently from all other men, who leave in the world the

whole body that they bore about them there, and never resume it. That nobody resumes it, all those who are there and in heaven, are competent to know—all having been men in the world. Hence they perceived that the Lord was altogether a different Man from the rest of men, both as to His First and as to His Ultimate. It was said, moreover, that men are born of their fathers, whom they resemble as to affections, and that this resemblance is a derivation from the soul of the father; also, that the whole body is nothing but the organ of the life of the soul, and therefore acts in unison with it: which is apparent from the fact, that, whatever the soul thinks and wills, this the body instantly performs; hence, as is the soul, such is the whole man. It is manifest, also, that thought and love shine forth from the face, and thus that the body is the image of its soul. Hence it is evident that the Human of the Lord could not become other than Divine, after the image of Its Father.

On hearing these things, they said that they knew no otherwise than that He was like another man, born of a man-father, and likewise so died, and was afterwards regarded by men as God; but that they now knew that the Lord was not such a Man, in the world, as others are. It was further said, that Christians err in this matter, because they make the Human of the Lord like the human of a man, and call this His Human Nature; and that they do not then think of His conception from the Divine Itself, nor of His resurrection, thus, [not] according to what has just been said—when, yet, they have the Word amongst them which teaches them of all these things: also, that all Christians, that is, all in Europe, know, from the Word, that He was conceived of Jehovah, and that He rose again with the whole body which He had in the world.¹

5245. I spoke with Mohammedans concerning the resurrection, saying, that it is believed in Christendom that the resurrection does not take place until all things of the world are about to perish, and that then their bodies and souls would be united: also, that few—scarcely one in a thousand—of the learned knows that man lives a man after death—that is, in the human form. At these things they marvelled, saying, that they know they shall live after death and then be men, having cast aside only the covering which served them in the world, in that gross sphere to which the gross body there is adapted. They marvelled that Christians should not know this, when yet this is of the greatest consequence.

¹ On the margin of this number, in the Latin, the following note is printed: "I believe that the soul of man is from a substantial [origin], not life but recipient of life; but the Lord's soul was the Life itself which gives life to all; so that the distinction is as that between finite and infinite, thus as that between human and Divine."

5246. Many of the Mohammedans become Christians, acknowledging the Lord as the only God, because the Father is in Him and He in the Father. When they are then led into heaven, they are led first to the east and thence to the north; and there they ascend higher and higher as far as the west, and are there in a yet higher place; but, still, [they are] conducted by a circuit, or circular course, according to their situation.

5247. Some of them appeared to go farther, some to descend to the south, some to be carried elsewhere; because, from that part, all are arranged in their appointed places.

5248. Mohammedans are in natural *lumen* more than Christians, and also desire to know truths more than they. They understood, received and drank in, more readily than Christians, the fact that all things in heaven and earth resolve themselves into truth and good; that, when truth is believed it is of faith, and when good is perceived it is of the love; that two faculties are therefore given to man, namely, understanding and will; and that the truth which is of faith is the understanding, and the good which is of love is the will: further, that, in order that man may be truly man, truth and good must be one, consequently faith and love, and, in general, the understanding and the will. The learned from among the Christians heard these things: some of them also professed faith alone, thus truth alone; and some held to good works alone. The former were of the Reformed, the latter of the Catholics. These could not apprehend those things, when yet the Mohammedans understood them clearly. They also clearly perceived that they who have been in the good of life are in the affection of truth, for the reason that good hungers for truth, since truth is, as it were, the food of good; and that, afterwards, with the same ones, truth longs for good, since truth then receives its life from good, so that there occurs a desire of one for the other reciprocally; and that a man who is a man of wisdom and intelligence, is characterized by this desire. They ascertained that very many of the Christians place intelligence and wisdom in craft, when yet this is contrary to them, and is, therefore, insanity and foolishness.

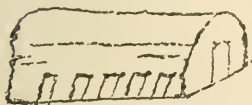


Fig. 1 (fac-simile.)

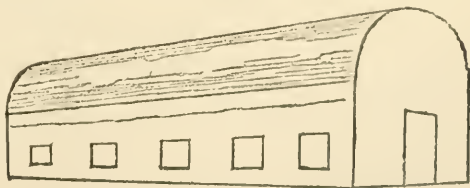
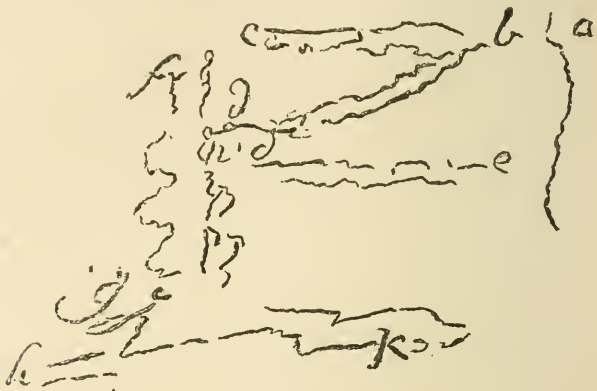


Fig. 1 (interpretation.)

A dwelling in an Earth in the Universe outside our Solar System.—See p. 223, lines 9–11.

CONTINUATION CONCERNING THE DESTRUCTION OF BABEL.

5249. After these things were accomplished, there came continuous infestations from the northern side verging to the western, nearly where those parts are there joined by the mountain where the vast multitude was. In that place were monks of various orders, and there were others who had assembled in that place from the first origin of Babel; and I

Fig. 2 (*fac-simile.*)Fig. 2 (*interpretation.*)

wondered how such a multitude could have existed upon one mountain. I was conducted thither, and it was then discovered that there were cities there one under another; and [I passed] thence through a great shaft towards the lower places, and [noticed] that there, also, was a vast multitude, and that they who were below were in the greater distinction, because they were thus in greater security than the ones above: also, that,

from them, those who were above had their more important commands. They dwelt in this manner: At *A* [Fig. 2] was a precipice; the highest habitation, or city, was at *BC*; a second, at *BD*; a third, at *DE*; the shaft, made by windings, through which they descended, at *FG*; and the lower habitation, where were those of the greater consequence, was at *IK*. In that place were some from ancient times; but they were separated from the moderns of a similar disposition. There was shown me, there, what sort of dwelling those had who were in the west: more in front, were some who were of the ancients, thus, who were idolaters.

5250. It was said that there were many myriads there, more than hundreds [of myriads]; also, that there were monasteries there, and that all those there subjected these monasteries to themselves, so that they might be lords, and all the rest slaves.

5251. Hence was evident whence it came to pass that so vast a multitude could have place in one mountain,—at which I had previously marvelled. Once upon a time, I was also led down into such a city, and brought from thence into a city that was beneath. Hence it was evident that city existed beneath city.

5252. Moreover, a vast multitude was able to conceal themselves in one city, by reason of the fact that great part of them do not appear; for they who are of a different genius from others, or who turn themselves to different quarters there, thus to different falses and evils, or to different loves, immediately become invisible, and only those are visible who are in a similar faith and love with the others. Hence it is, that, sometimes, there appear to the inhabitants some that did not before do so, and that the inhabitants appear, to those who come thither, either few or many. The houses, also, disappear along with them, and reappear when they [*i.e.* the inhabitants] are again seen. Thus is it with things in the other life; which appears from the fact, that, as soon as a spirit disagrees in opinion with another, he vanishes. This is one way by which spirits render themselves invisible. Another is by phantasies.

5253. Before I was taken quite up to that mountain, I saw an opening, made on the front side, the long way of the mountain; and into this many were cast, just as with the opening made in the southern mountain, above described.¹

5254. I observed that there was visitation there for several hours, and then a silence. The visitation occurred from the Lord, by means of angels; and the famous ones who were in the monasteries there, and wished to be lords of heaven and earth and to rule all souls and subject them to themselves by

¹ See No. 5231.

means of holy things—these famous ones were straightway cast out, partly into the northern gulf, and partly into the southern, according to the obscurity, or clearness, of their natural *lumen*. All who were in that part were subject to the monks: numberless monasteries were there. Those in the monasteries were a most lazy crew; and they subjugated others by means of sacred things, many also by magic and by phantasies, and the rest by violence; and this to a greater extent than in the world. When I cast my eyes thither afterwards, the monasteries appeared empty.

5255. Those who sat in the windings of the shaft—who also were many—and guarded it, and carried through and communicated the commands and thus held the common people in obedience, were afterwards cast down. They were mingled with the Gentiles who worshipped idols and had no thought of God. They were also cast into lakes and marshes towards the west—of which below.

5256. After this, the rest of the crew was taken away from there, and dispersed hither and thither, according to their evils and goods. Lastly, those who were in the lowest place and ruled over all, to wit, those in *IK*, amongst whom were cardinals—of these, a great part were cast into the gulfs, and some into the southern chasm into which the mountain was sundered as above described.¹

5257. At length, that place was utterly destroyed, so that nothing mountainous any longer appeared, but the whole appeared like smoke; and this [was borne] into the depth, so that there was no longer any abode there.

CONTINUATION CONCERNING THE MOHAMMEDANS AND THEIR LAST JUDGMENT.

5258. It has been stated above [No. 5240] that these constitute a circle around the Christians, who form a nucleus. I saw that they were brought from the west; and they who were round about there, as much as a great multitude, were brought along a way towards the north-east, apparently in a circular track; and, on the way, those who were evil were cast outside that sphere, where is a space of great extent. These were separated from the rest. There was a desert there, also marshes and ponds, and woods as well; and into these those who led an evil life were cast. This space was at the back of that mountain of which I have spoken just above, where was such a multitude of monasteries which were destroyed with the

¹ See No. 5231.

mountain. At the side of that space, towards the north, was an immense and broad gulf, into which many were cast—of whom below.

5259. The rest went on, by a circuitous way, still farther to the east; and there they spread themselves over a large and extensive space somewhat to the back. Those were brought thither who acknowledged God the Father, and the Son as a Prophet, and [that He], together with the Father, [was] also in the sun. Here, therefore, were the better ones. That ample and wide space was also divided into mountains and valleys, upon which they were arranged; and there they fare well.

5260. Those who were still better, who are such as have enjoyed greater light than the rest, were brought to the front where there is communication with the Christian heaven—it is an intermediate space—and there, being instructed, they receive the Lord, and are thence borne right away towards the south, and there have their heaven behind the Christians in that part; so that they constitute, also, the remoter borders there.

[5260] $\frac{1}{2}$. There are two Mohammeds; and they have their place among the Christians, on the left, beneath. Inasmuch as they began to rebel against the Lord, by arrogating power to themselves, therefore, the one who was nearest was cast down from his place into the very depth, and was there bound in chains to such a degree that he cannot move himself; and this along with his satellites. I saw the earth open under them, and they were swallowed up.

5261. Afterwards, the other, who likewise arrogated to himself the power of the Lord, was cast into one of the gulfs.

5262. When this was done, there occurred a great tumult among those Mohammedans who were at the east behind the Christians; but they were brought away from thence, and part of them cast into that desert place before mentioned and the adjoining chasm. The rest were led around; and were either scattered on the way, or brought to the places where their abode was; but some to their heavens in the east and in the south. Many also were brought in a straight way, across the plain where the Christians and the Mohammeds were, towards the west.

CONCERNING THE GENTILES AND THEIR LAST JUDGMENT.

5263. The Gentiles constitute a zone still more remote; but the greatest portion are in the east, remote from the Christian world, beyond the Mohammedans. These, also, were brought from thence towards the east; not, however, by a circuit, but

above the northern level of the Christians, and—which I marvelled at—on high; so that a way was granted them above the Christians, and they did not communicate with them. They were allotted a place around the Mohammedans, at the east and also in the south.

5264. Where the heaven of the Mohammedans is, there, on both sides, appear chasms, descending into the depths. Thither were cast their evil ones, who have worshipped idols and thought nothing about God, and at the same time have lived an evil life.

5265. There is also a similar chasm on the northern side of the Mohammedan desert. Thither were cast their worst ones; also, those of the Catholic religion who worshipped images of the saints and thought nothing about the Lord. These were mingled with the Gentiles and cast thither.

5266. Those of the Catholic religion who have adored images and have not thought of the Lord, are removed from the northern region, under the mountains there, and mingled with the Gentiles, and brought with them to their places, just like the Gentiles, because their lot is similar.

5267. Next, I saw the whole northern valley, as far as the mountains there, completely upturned, and all who were there scattered, and partly mingled with the Gentiles and others; and then there also appeared there as it were a smokiness.

CONCERNING THE MOHAMMEDS.

5268. The first Mohammed¹ dwelt at the left under the plane of the sole; and there he held his court, and inflowed from thence into the Mohammedan people; but, under the guidance of the Lord. There appeared there a certain radiance, such as is emitted by candles. I was sent thither, and I perceived lasciviousness mingled with the conjugal state, which was filthy, for it excited lust. That sphere was loathsome. It was said, that, in place of these [Mohammeds], others now succeed, who, for the reason that the multitude think much about Mohammed, are to be kept there by the Lord, lest their phantasies should be destroyed. That lascivious sphere is from plurality of wives, whom they hold it lawful to marry. It was granted me to lie down in a warmth not at first very unpleasant, which, however, immediately became a disagreeable and exceedingly grievous lascivious heat, from which I greatly desired to get away.

¹ See Nos. [5260]¹/₂ and 5261.

CONCERNING THE DESTRUCTION OF BABEL, AND CONCERNING THE
GREAT CITY THERE BETWEEN THE NORTH AND WEST.

5269. Between the north and west, behind that Babylonish city whereof I spoke above—page 356—there was a mountain which continued into a country of mountains and plains, farther on, and also on both sides, from the north as far as to the southern quarter there, and from the other side [of the mountain] as far as to the eastern; so that, from the other part of that mountain, and from the sides, there extended a large and wide district.

5270. On the top of that mountain was a little city, and in the midst thereof was a Pope. His palace was exactly like the papal palace on the Monte Cavallo at Rome. But inside of the mountain was a great city, than which there is no larger anywhere. It also extended from the northern quarter as far as to the eastern, into which it penetrated, though slightly; and, from the other side, through the western quarter, as far as to the southern. It was, also, exceedingly broad. There was there a vast multitude of men of various religions; but still the city was of the Catholic religion. There were said to be there as many as several myriads. But beneath that under-city, there was not another city.

5271. That city did exceedingly abound in monasteries of men, amounting to many thousands; so that it was wholly a monastic city, except for a small space in the middle towards the west, and on the side towards the east. The rest of the city was nothing else but monasteries. All the people there were subject to those who were in the monasteries, just like slaves to their masters; and, moreover, if any one had aught of Divine Blessing, they entered where he was and devoured it till nothing remained. Whatever they could they brought together into their monasteries and hid away; thus living by their wits, without performing any use for the public, and caring for externals and scarcely anything else. They taught nothing, but only displayed an outward sanctity, which was wholly hypocritical and also profane. I also found some acquaintances in that city.

5272. I was conducted thither when a visitation was commencing; and, then, they first carried out a golden image of Mary, which they held most sacred, arrayed as is customary; and next the Pope was led forth to another place towards the north—whither, I know not. It was perceived that in the life in the world, he had been blind. [I wonder] whether, perchance, he was saved?

5273. The visitation next entered that great under-city.¹ There was a great opening in front, and a road from thence on both sides, and also forwards. But first, there was an elevation there, and afterwards a descent, for the purpose that that entrance should not be exposed on that side where the former city was.²

5273[$\frac{1}{2}$]. It should first be known, that the dominion of that Pope was over all that wide and ample tract—concerning which see above [no. 5269]—which extended widely round about, and where villas and houses were closely packed; so that his power was very widespread.

5274. When the visitation, as was said, entered there, then all who were in the monasteries were brought out until all the monasteries were emptied. A Divine force compelled them, so that nobody could withstand it; but all were brought out through that exit. Those who were first brought forth, were taken to the place towards the front previously mentioned, that had been a valley, under which were many hells which were cast forth, until as it were a smoke appeared. In a word, it was the whole northern region, as far as the mountainous district. At that time, there was a great swamp there; and into this those were cast who were brought out first, of whom there was an immense number. Those who were brought out after these, were taken to that southern mountain chasm—into which the mountain was cleft, as above said [no. 5231]—and were there driven into the depth. Lastly, were brought forth some who appeared altogether hard, who are those that have nothing of good remaining and are in self-love above others. These were cast [into] a gloomy cavern, under that mountain, at the side of that marshy valley. Thus all the monasteries were emptied; and they were afterwards destroyed, so that the city was wholly cleared of monasteries.

5275. After this, inquiry was made in the city as to where the wicked were; and they were all cast forth, in great multitude, and thrown into the same marsh towards the east, and some into the hells of the Gentiles above described. Thus, that city was purified; and the people who were left behind, who also live well and take no pleasure in doing ill, were suffered to remain there.

5276. After this, the visitation reached the top of the mountainous region, but at the back of the city, in the distance

¹ See No. 5270.

² *i.e.* the little city on the *top* of the mountain.—See no. 5270, beginning.

there; and all the wicked were brought forth from thence and cast into the hells, and also into the gulfs.*¹

5278. *It¹ was told the rest in the city, that they should receive their superintending judges and governors, and also their priests—whom, also, I saw sent thither. The situation of that city was thus:

5279. *A* [Fig. 3] was the mountain mentioned above [no. 5269], where was the little city where also the Pope was: from *A*, was the exit and entrance [no. 5273] into the great city which was beneath [no. 5270]: *GEF* was the northerly extension: *I*, the out-reach into the east [*ibid.*]: *BD*, the city towards the west and even as far as the south [*ibid.*], which is at *C*. But *EI* was the part where there were no monasteries [no. 5271], because the people were of another religion. *UZYX* was the great tract where were the villas and fields and much people [no. 5273½] over whom the monasteries had dominion.

CONCERNING THE EASTERN GULF.

5277. Afterwards, I was brought to the eastern gulf, and I saw that all things there were appointed and arranged, that every evil one was allotted his place, and that some were placed over them to have charge; and the crew that was not quite so wicked was removed from there and carried away elsewhere.

CONCERNING BABEL, OR GREAT BABYLON, BETWEEN THE WEST AND SOUTH.

5280. There was, moreover, a great city extending from the west towards the south—towards the south as far as the chasm there into which the mountain mentioned above [no. 5231] was cleft, and towards the boundary in the angle at the western side. At this point ended that great subterranean city of which we now treat.

5281. And since the situation of that city was between the west² and south, extending in both directions, therefore,

¹ These *asterisks*, which occur in the Latin, would seem to signify that the description in 5278 follows *immediately* upon that in 5276. We have, therefore, so placed it, though preserving the original numbering.—ED.

² The Latin edition has “east” (*orientem*); but, in deference to what seem to be the requirements of the context, we have substituted “west” in the text, supposing that *orientem* is a misreading of the Latin Editor’s for *occidentem*.—ED.



Fig. 3 (fac-simile).



Fig. 3 (interpretation).

all those assembled there who excelled others in the light of nature, and were esteemed above others in the world for ingenuity and skill in invention. Especially the abodes of the Jesuits were there.

5282. Their dominion is round about there to a surprising distance. It is a continuous mountain region. It should be observed, however, that that city does not appear on the top of the mountain; but they enter it through a great shaft, and descend from the middle of the mountain, and then into that great city.

5283. Likewise, those who dwell in that great surrounding tract, do not appear above the mountain region, but below it; and they descend through the shaft to their villas and dwellings.

5284. The reason is, that robbers and sorcerers, and a crew that can destroy the inhabitants by magical arts and by phantasies, roam about everywhere. Therefore they let themselves down under the mountain, where also there was light like that above—for the mountain does not obstruct the light.

5285. Those who dwell in that great city, and those who dwell without it under the mountain in that great tract, are, principally, the rich. In like manner in the city, where no one is admitted unless he is rich. The monasteries there are innumerable. The whole city consists of these—except for the rich residents amongst them.

5286. The Jesuits and monks, there, rove everywhere and scrape together riches, and conceal them in a deep place where they have cellars full of gold, silver, and diamonds, and precious stones of various forms. They conceal them all in their cellars beneath the city. There are there vaults within vaults, darkened; the light is not admitted into them; but they enter by the light of candles. There they keep their treasures, of which mention is made in the *Apocalypse* [chapter xviii.].

5287. What kind of a city that is, and how their cellars are arranged, may be seen from the diagram on a subsequent page [Fig. 4].

5288. I spoke with the Jesuits who went out and in. They were aware of how it had fared with the cities already mentioned; wherefore, they descended to the cellars, and there they hide their more precious things in crypts there that are still darker, so that they may serve their purposes afterwards; for they believe that they cannot be taken away from these hiding-places. They have the greatest anxiety over their riches.

5289. I spoke with them about their life in the world, and said that they care nothing about heaven, nor even believe in it, but simply mislead rich people so that they may get their riches and possess dominion; and, that, for this reason, they insinuate themselves, by various arts, into all homes. Also, that they keep the multitude in the darkest ignorance, and thus block up the way to heaven; for the way to heaven is blocked up to men when knowledges are hidden away and withdrawn from them. Passage into heaven, moreover, cannot be effected by their means [*i.e.* that of these Jesuits], because they believe nothing and are inwardly devils. It was said that they continually perform masses there as in the world, and always in a foreign tongue which is not understood of the people; likewise, that they place all worship in such things, so that there exists outward sanctity without any inward.

5290. When they perceived that the Last Judgment was upon them, they then hid away their more precious things—such as the diamonds and precious stones—in the crypts; and the gold they carried out. There were many images of gold.

5291. *A* [Fig. 4] is the mountainous surrounding [no. 5283, 5285], where the rich dwell beneath, or inside, in those places; *BCD* is the mountain under which is the great city; *CE* is the shaft [no. 5282] whereby they descend; *FG* is the great city—*G* the western quarter, *F* the eastern quarter; and *HI*, the shaft leading into the cellars where they keep their riches. The chambers there are rendered dark by winding corridors, *KSM*, at length bent alternately, or reciprocally, at *NV*, where they keep their most precious things.

They descend into that city by the shaft, and ascend by circular steps, or in continuous spiral ways, and also by slanting steps—wide ones, because there is always a multitude going out and in.

5292. I saw them carrying out their gold, wishing to hide it with the others who dwell beneath the mountainous part. Some received it; some sent it back, saying that they have no dealings in such things. All the rich are admitted, from whatsoever region they may be, and they dwell round about under the mountainous part there; and also some rich Jews—for they think of nothing else but riches and dominion: some, of dominion on account of riches; some, of riches for dominion's sake; and some of both.

5293. They also made themselves a communication with the hells under the earth belonging to the southern part, at the middle there; and they resorted to these hells, in order to defend



Fig. 4 (fac-simile).

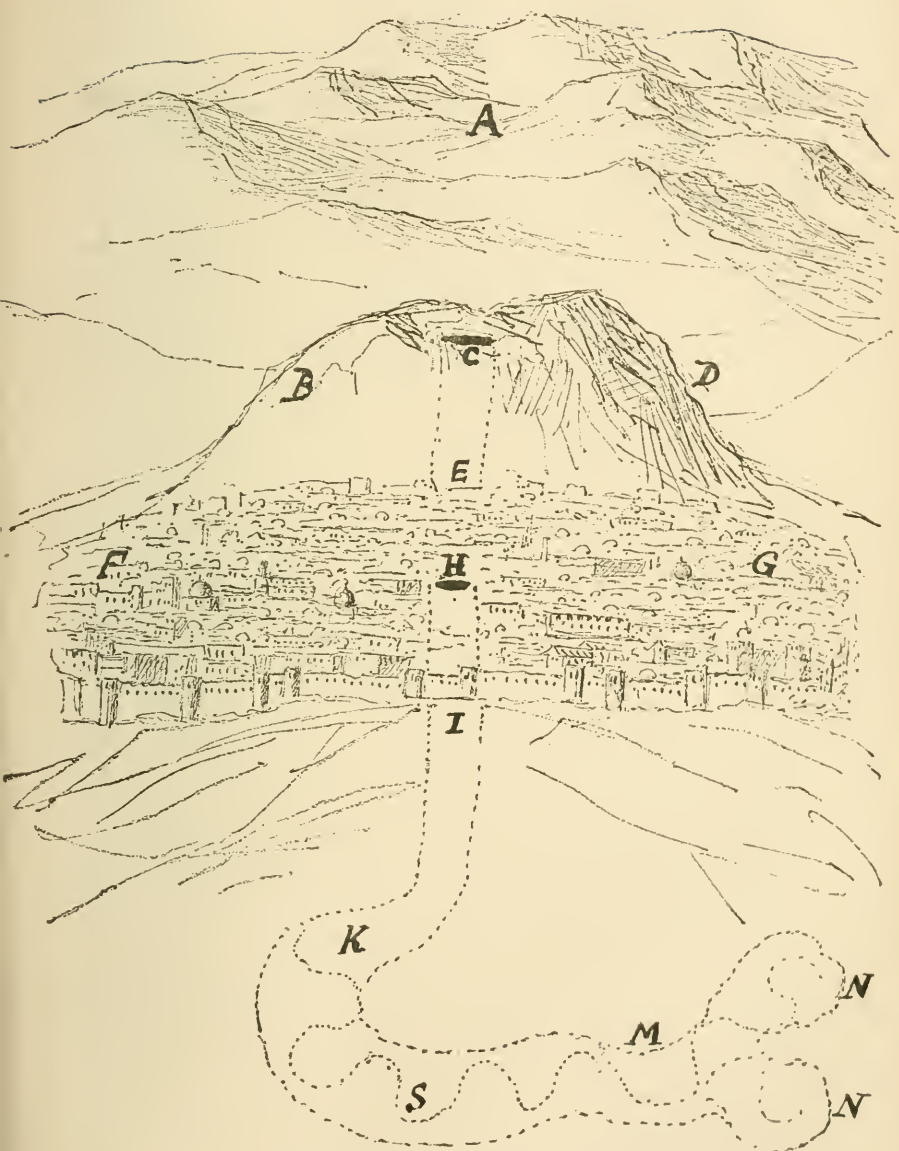


Fig. 4 (interpretation).

themselves by means of magic and various execrable arts, and to destroy others, and also to coerce those who were not willing to submit themselves, and who were not willing to give them their riches. In the hells in that place, the more expert a devil is in execrable arts, the more welcome he is.

5294. They placed in their inner cells, dust of the ground, which they solemnly believe to be gold,¹ and then, immediately, the ground there, under the treasures, began to bubble up, and thus [the cells] to be overthrown. This happened where their more precious things were; and, next, an earthquake followed, and many were cast in from the neighbouring hells. Hence there fell upon them a panic; and all they who were there rushed out of all the monasteries, and betook themselves through the shafts to the level of the mountain, where there then appeared a vast multitude of Jesuits and monks, skilful, when in the world, in learning, arts, and intrigues. Those who were in the palaces there, who were standing at the windows, kept quiet till after the monasteries had been deserted; but, being at length affrighted by the earthquake, they also burst out.

5295. Some, also, who were wholly devoted to wealth, let themselves down, from their heart's desire, to their treasures, and resolved to die there, saying, that, if their treasures are destroyed, it is all over with them also. These, at the last, however, were cast out, all of them carrying their golden images along with them; but they were compelled to cast them away.

5296. Then, the mountain-top began to be borne away, and the whole city was presented to sight, along with the magnificent monasteries, their temples, and the remaining palaces—all which were beheld; and an eruption burst forth from the lower place where the treasures were. Then the east wind, or a wind from the east, came, and carried away the whole city and dispersed it in smoke, and carried it away into the western sea; and all the treasures were utterly destroyed, and likewise cast forth into that sea; for, at the west, there is a great sea [K, Fig. 5].

5297. Afterwards, also, the hells intermediate between the centre and that city were likewise utterly cast forth, and those who were there cast into the hells of the Gentiles (of which above [no. 5264]), which are on the west, at both sides of the Mohammedan heaven.

5298. This lasted for some time; and it seemed, at first, as if a deluge was let loose over the whole region there; and, at length, it appeared to be divided by a certain precipice which

¹ Dr. Immanuel Tafel, the Latin Editor, reads *verum* (truth), instead of, as the context unmistakeably demands, *aurum* (gold).—Ed.

lay between the hells and the district over which that city ruled.

5299. At length, also, the district under the rule of that city, where the rich dwelt under the mountain, was cast out; and they who were there burst forth, some hither, some thither.

5300. When this had been accomplished, the whole of that Jesuitical and monkish crew was brought to the western sea, to the shore there that faces the south. They stood on the shore in a long row, and were cast into that sea. Their position in the long row on the shore was according to their natural *lumen* and the wickedness plotted from it.

5301. Thus perished that great [city], which is Babylon, with all their riches, which they have amassed for ages, believing that these would save them and that no judgment would ever take place.

5302. In order that an idea may be had of the situation, which is somewhat confused, on account of the turning to a quarter opposite from those who are above me, [the accompanying diagram (Fig. 5) and the following key thereto, are furnished].

5303. Lastly was seen something black flying over the place where that city had stood. It was a dragon-monster, appearing just like a Dragon.

A [Fig. 5] is that very great city, concerning which see p. 362 [nos. 5273-5275]. *B* is the rich city Babylon, now treated of [no. 5285]. *K* is the sea [no. 5296]; *S*, the district subject to the rich city, where the rich ones dwell [nos. 5283, 5285]; *T*, the tract subject to the other city, the very great one; *M*, the hells of the northern part, which became a swamp [no. 5274]; and *N*, the hells of the southern part, the inhabitants of which were cast into the hells of the Gentiles. These we are now treating of.

5304. The sphere which exhaled from those who dwelt in that rich, or wealthy, city, was of such a nature as to take away the whole perception and sensation of good and delight from others. I was in the delight of good and truth, and, when brought to the neighbourhood of that city, while it was still flourishing, all that delight died away, until none of it remained. The reason was, that they were in the sphere of the delight of the love of the world and of self; and, in this case, all heavenly delight is taken away from those who are not of such a character. So powerful was their sphere.

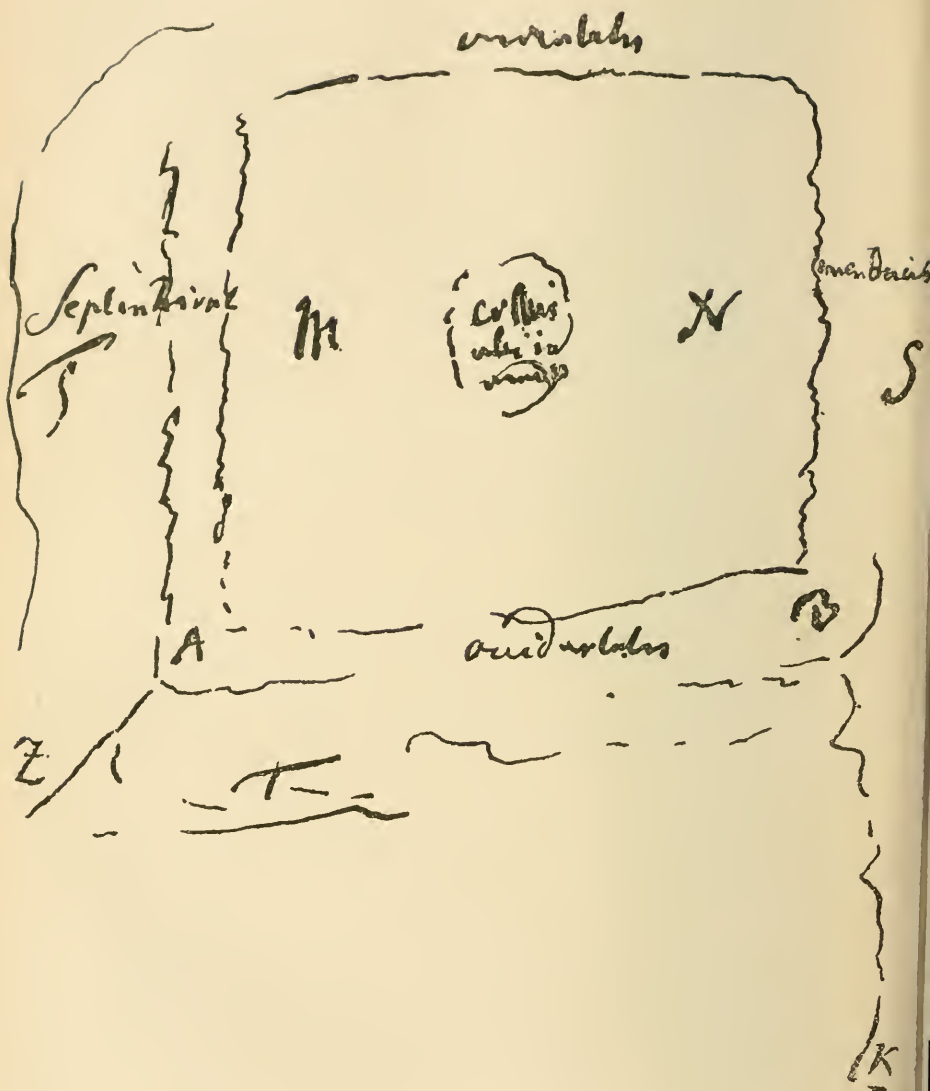


Fig. 5 (fac-simile).

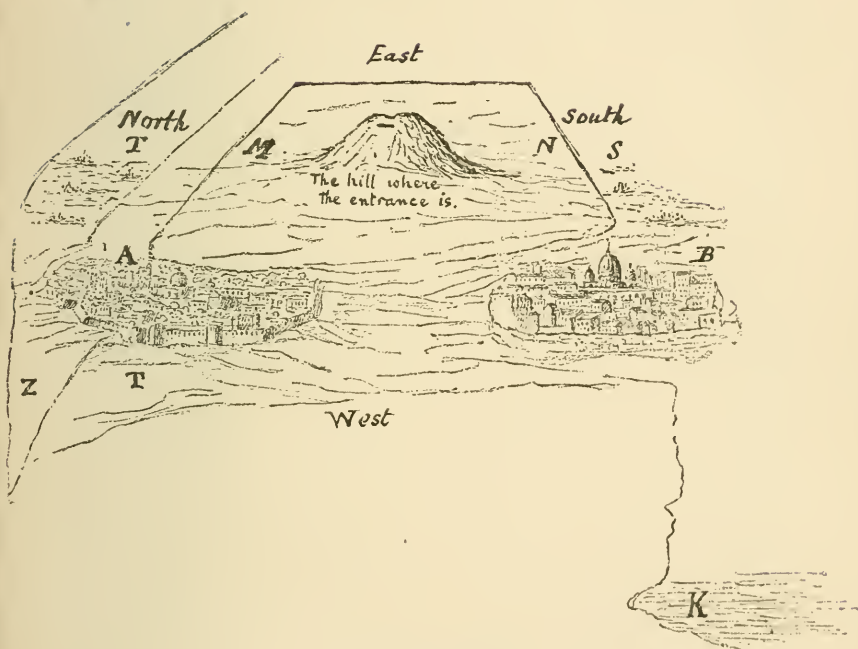


Fig. 5 (interpretation).

CONTINUATION CONCERNING THE GREAT CITY BETWEEN THE WEST
AND THE NORTH, TREATED OF ON P. 361.

5305. In the western district subject to that city, or to the Pope, were very many monasteries, chiefly under the mountain-land. The monks, there, went out to seek for souls and subjugate them; which was done at night-time. Then, all in whom such a purpose was discovered, were cast, part into the northern swamp, part into the murky cavern, part into a certain gulf. This happened with every one in a moment, just as with the rest who were in the city.

5306. After this, an earthquake began in that district; and the rest were terrified by it and rushed out. It was a vast number, all of whom were cast into their hells. The reason was also told them, namely, because, with exceeding assiduity, and in every way they can, they keep the people in darkness, and so hinder their being instructed by the Lord through angels. Thus they entirely take away from them all means of salvation, which is, solely, knowing the truths of the Church, and afterwards appropriating them; and, if they be prevented from doing this no means of saving them can be given. Moreover, also, those here described hunt after souls who enter the other life, of whatever religion they may be, partly by allure-ment, partly by force and violence, partly by magical art, and partly by damnable persuasion; so that they completely shut souls out of heaven, and bewitch them into a merely external sanctity that appears before the eyes but is devoid of all internal quality, and also inveigle them into idolatrous practices in every manner—and all this solely with the aim that they may get possession of all things in the world, and rule not only over the souls of men but also over their bodies; and, thus, that they may be lords of the whole earth, and all others their slaves. Therefore, also, they prevent them from reading the Word, and have masses in a foreign language, and set up images everywhere, and trumpet forth miracles; and yet they perform no use at all but to themselves—eating, drinking, raving and sinning, denying God and arrogating to themselves all the power of the Lord.

5307. The speech of those who were there, was outwardly sincere, but they themselves were inwardly devils. By their speech they were able to mislead whomsoever of the simple-minded they would.

CONCERNING OLD WOMEN WHO HAVE LIVED IN ALMSHOUSES;¹ AND
CONCERNING BEGGARS.

5308. There were some women, many of whom, to the number of fifty or a hundred, appeared, in turn, at the angle between the north and west, and, from that mountain, continually infested all whom they saw, wishing to lead every one, and thereby to possess them. They so infested me, frequently, from a desire of entering, by this means, into the world.

5309. They were expelled thence several times, and cast out therefrom; but yet they always returned. At length, I was brought to their dwelling, which was some distance off, in the land between the north and west. I was led thither for the space of nearly two hours, and conducted about by roundabout ways; for they contrived the paths in this way, lest any one should come to them. All the other paths they so sedulously contrived by magical arts, that nobody could come to them save by many roundabout ways. I was led through them, and finally to their residence. They were women who have lived in almshouses,¹ and performed no use in the world except eating, drinking, sleeping, talking together, and going to their Church and feigning outward sanctity. They had no wish to be instructed in the doctrinals of the Church: they cared nothing for them. In a word, they have given themselves up to idleness.

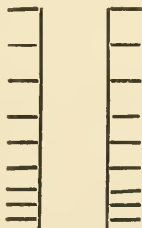


Fig. 6.

5310. They dwelt in little cells, which were continuous on both sides to a considerable distance. Every little cell had a door; and, when they entered, they also closed up the entrance by an art of phantasy, in order that, if any one came there, he should not be able to enter; so that they might be in security. They knew how to go to places round about by means of thoughts, and appear there as if present; thus, to go, as it were, out of the body; and, after they had infested others, they returned in a moment, and were thus in safety. These were the

¹ Or, possibly, "convents."—ED.

delights of their life. They dwelt at Z, and appeared at A [see Fig. 5, p. 373].

5311. Then all who were there, except some who had not been of such a character but have lived well, were cast into a certain gulf, which is the fifth, on the other side of their dwellings. There, also, all of them were cast, and the region thus freed from the infestations of such ones.

5312. It was said, that those in that gulf are compelled to think according to the sight, or according to the objects of sight and of the external senses, and not to wander therefrom at all; and when this happens, they experience the greatest torment, because they are not able to go out of the body through space by means of thoughts, and appear elsewhere: for all such persons learn to go through space as to the thoughts, and to appear at other places than where they are; in which places they appear exactly as if really present—thus in many places [at once]; and the more adroitly they can do this, the safer they regard themselves. This phantastic art prevails to a great extent amongst spirits, and is exceedingly pernicious.

5313. Afterwards, I saw beggars, who were in other places. They appear in a higher situation, and all as if continuous, or, as it were, glued together, by reason of their acting as one. They were cast into a gulf, remote from the preceding one, towards the north.

THE SITUATION OF CHRISTIANS AND OTHERS.

5314. The middle is occupied by those Christians who are called Lutherans, and Reformed; each sect according to its genius. These are on the rocks. Surrounding these on every side, are such as are of the Catholic religion. Next around are the Mohammedans: the Gentiles, however, are around these, on the west; and those who are good are transferred to the east, and stationed around them [*i.e.* the Mohammedans] there.

CONTINUATION CONCERNING BABEL.

5315. In the western region is a vast number of monasteries for men, but not above that region, with the exception of a few which are for the purpose of observing how things are circumstanced round about. They are beneath the earth; and there are many dwellings there, and as it were small cities full of monasteries. The number of monasteries exceeds the number in the world even to twenty-fold. Now a monastery which, for instance,

contained fifty, at present also contains just as many. The rest, who have lived in previous centuries, established for themselves similar monasteries round about there, but under the mountain. The whole western region is full of such.

5316. The western region which is subject to the very great city, is full of similar monasteries, namely, such as have not been very wealthy. But those who were rich and wealthy dwelt in the western part and as far as to the southern; consequently, in the region subject to the rich city, already mentioned.

5317. The former multitude has accumulated since the time of the Reformation; and the latter are they that dwell under the mountain. Those, however, who lived in the Dark Ages, dwell below, where there is a vast region allotted to them and their retainers. The dwellings, there, are arranged in a circuit of wide extent in all directions, so that that region is full of them—but, under those who lived after the times of the Reformation. Such as are from the Dark Ages dwell beneath them, as was said, in a wide region; for, when the latter arrived, the former let themselves down thither. Except at a point in the middle, they are not able to ascend to those who are above; but this happens rarely, inasmuch as that middle place is closed up. The point *A* [Fig. 7] there, appears as if heaped up, and thus, closed. They search for ways to get out, but find none. Sometimes, certain of their number put in an appearance; some appear like gods because they wished to be so worshipped, and some like robbers. They are in the greatest darkness, and are not acquainted with anything belonging to doctrine.

5318. Almost similarly dwell the rich who lived in the Dark Ages, and those who lived after them, under the western region. The latter are above and the former beneath—but these are only the rich. If they appear above, as sometimes happens, by means of thoughts, then they are in various ways cast back by those who dwell above, so that, at length, they dare not emerge; for those above fear lest they, rather than themselves, should bear away the gains from the people.

5319. They also have light there, but it is dim. It is an illusory light that they have. They are allowed to go and dwell round about, and also to let themselves down still deeper, but not to rise up. When they go about, they always turn their back to the Lord as the sun—never their face. They are wholly idolatrous; they pay sacred worship to images and not to the Lord, because they say they have got all His power themselves.

5320. They also possess concealed treasures; and they place their heart in them, believing that they can never come to want while they have these. Owing to their phantastic faith, which is also persuasive, these treasures remain there; and, as

often as they come there, they see them. They always say that they are destitute.

5321. There are some in the western region, who are in the boundary between the rich and those who are not very rich.



Fig. 7 (*fac-simile*).

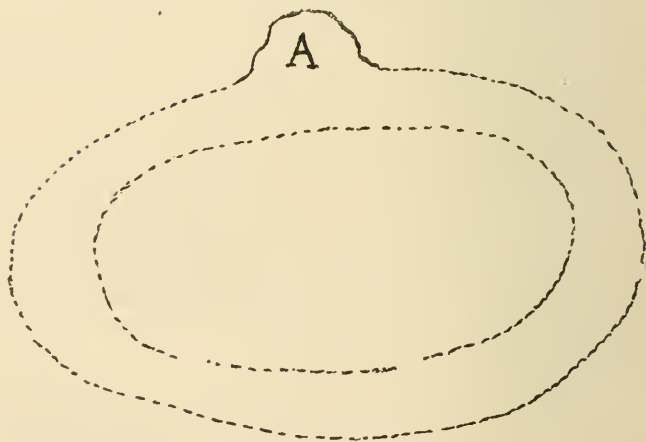


Fig. 7 (*interpretation*).

On the side belonging to the rich, the inner places were laid open; and there appeared there both higher and lower dwellings, which were seen clustered together there because the inhabitants were all rich. Their destruction was close at hand. Wherefore, being terrified, they rose up, descended, and carried forth their gold, silver, diamonds and precious things, believing

that thus they would be safe. They ascended by winding, or spiral stairs ; and the stairs appeared crowded with men.

CONCERNING THE TOTAL DESTRUCTION OF BABYLON.

5322. Babylon was the name of those two regions, subject to the two cities, that are in the two angles—to wit, the western region at about the middle, or by the chasm, of which also mention has been made above ; and the western region, also near the middle, which is subject to the rich city—these two regions were properly named Babylon, because riches abounded there, and those who were there placed their heart on those things only. The other two regions—to wit, from the middle of the western region as far as to the farthest boundary of the northern—which were subject to the very great city, were also Babylon, but not so properly as the two former ones, inasmuch as in these two there was not so much wealth.

5323. After the confine between the southern and western quarters was destroyed (concerning which destruction somewhat was stated just above [no. 5321]), a total vastation began to come upon that great tract which is Babylon ; wherein, as above said, dwelt a great multitude, one stratum above another—to wit, those who lived before the time of the Reformation beneath, and those who lived afterwards, above.

5324. The vastation commenced by an east wind, which was sent in the first place through the southern tract, and proceeded to the western as far as the boundary that is in the middle of the western tract ; and it carried away the mountain above, which covered [that region], to such an extent that, first, the under-side of the mountain appeared uncovered, and then was exhibited what was the character of that subterranean region, that, namely, it was full of palaces and monasteries. Round about the chasm above mentioned, appeared nothing but a certain gloom ; afterwards, in that southern tract, the rich who were outside the monasteries, in so great number that it was as if that whole tract was built beneath ; and then the region as far as the western confine, and from that spot to the middle boundary in the west, where were magnificent monasteries in immense number.

5325. Next, all the heaps between the palaces and monasteries were carried away by east and west winds, which proceeded, in order, one after another, until that stratum was laid bare as far as the foundations, and even to their treasures, which were under the monasteries.

5326. This being done, the rich, who occupied the forward

tract, were cast down thence into the hells of the Gentiles, previously described [no. 5265], at the west, around the Mohammedans; and the monks and priors, and all the prelates, when they saw that all things were laid bare, rushed forth from their monasteries, and were brought to the western sea, at its northern part.

5327. Those of the rich who were at the front, had done nothing else than eat, drink, and amuse themselves, consequently, give themselves up to enjoyment, not even thinking about any God. They had a worship, but it was destitute of any [genuine] worship—a mere matter of habit. In a word, they had done nothing at all else than live for enjoyment. All their utensils were of gold and silver, and of precious stones besides. These are they who were cast into the hells of the Gentiles. They have lived in luxury.

5328. After this was accomplished, then all the palaces and all the monasteries were turned into smoke, which smoke proceeded to the western sea; also, all the hidden riches, which all vanished into smoke and were cast into the sea.

5329. After this was accomplished, then a stronger east wind arose and carried away another mountain-roof in each tract; and this passed on to the two other tracts, as far as the angle between the north and east, where it stopped. That wind seemed to pass over the whole, going, and returning, and continuing, till all things were completely laid bare, consequently, those two strata; and, these being exposed, there appeared, everywhere, nothing but monasteries, with a kind of rabble round about for slaves. The monks lived there like gods; and the rabble worshipped them as their gods.

5330. So deplorable was the darkness in another stratum, that they proclaimed themselves gods, and said that the Lord has no power, and that they have all, and have transferred all power from the Lord to themselves—knowing, all the while, that it was not granted to them, since it was only to Peter; and, when others inquired what heaven is, they then led them to their treasures and gave them something of trifling value, and brought them to their table and treated them to delicacies, saying that this was heaven.

5331. All of these—and their number was immense—were brought down to the northern shore of the western sea, and cast into the sea; and all the monasteries fell into dust; and [everything that was in them] vanished into smoke, and was carried down into that sea.

5332. Afterwards, I saw a certain atmosphere fall down from heaven, which completely devastated all those tracts so that they became a desert.

5333. Subsequently came merchants, of whom a great number were accustomed to come to the southern quarter in particular; and they sought the rich who had dwelt there, but did not find anything at all. Therefore they went away sad. Certain ones flocked thither to drag out the gold and silver from the bottom; but they sought for it in vain.

5334. After this, there exhaled from that place a smoke as it were of sulphur, which proceeded to the western sea.

5335. It was also observed, that some who dwelt nearer to the city of the rich, in the southern tract, had, as it were, a millstone around the left shoulder, the shoulder being inserted in the middle of it. This was a representative that they had confirmed their execrable dogmas from the Word. A millstone is such a doctrinal.

5336. Thus was Babylon devastated and utterly destroyed on three sides, the southern, the western, and the northern. This commenced at the end of the year 1756 and the beginning of the year 1757. Yesterday and to-day those three tracts [were fully destroyed]. To-day is the 6th day of January, 1757.

CONCERNING BABYLON ON THE EASTERN QUARTER.

5337. There were also very many of the same religion in the east, where mountains appear; and in that region also there are monasteries, and common people in subjection; but those were there who have been pious and upright, who have engaged devoutly in holy exercises, and have been devoted to many uses. They were taken out from those mentioned above, and transferred towards the east, to the mountains there, where they kept up their religion. They said that, from that part, they had influx into those who were in the southern and the western tracts; but that they were able to do nothing with them, inasmuch as all piety and devotion was changed into such luxuriousness and corporeality as characterised them, and that they laboured with them in vain.

5338. Those who dwelt in the angle between the south and east, in monasteries, were cast out of them, and passed through along the middle of the southern plain as far as the west; and those who were near them more to the east, crossed the northern plain along the middle and passed as far as the western tract, which was laid waste, and thence proceeded to the angle between the west and north, following an angular, or diagonal, line, as far as those who had lived in almshouses,—mentioned above [nos. 5308–12]—and still farther to the remotest

distance; and thence they repaired towards the western quarter, at the other side of the destroyed tract, and there were allotted their residence.

5339. It was perceived that there was still with them something of hypocrisy; for they affected the left side of my head with a dull pain. The reason that they were of such a character, was that they have, indeed, been in outward sanctity, and also, more than others, in inner sanctity, but yet they have been in the desire of ruling over others; and, being led by [this] blind love, all their devotion was so far hypocritical; and, as they were in darkness as regards Divine things, only worshipping saints more devoutly than others did, therefore, they were removed so far off; and there was then given them another locality in the west to dwell in.

5340. After these were driven out, then were those driven out who were in the eastern quarter, in the middle, and on both sides of the middle; and they were led around, somewhat towards the corner, or diagonal line, between the east and north, and removed as far as possible; and then they were dispersed into the northern plain, beyond that tract which had been destroyed and made a desert, or waste. The multitude of them was vast, and occupied a great space around that tract, nearly as far as the angular line between the north and west. It was a vast multitude. They were the ones who made to themselves a sun by means of phantasy, and placed therein a certain one whom they called Christ—of which ones I have already treated. Such as were there were in darkness, and believed that they were led by the Lord, but that the Lord does nothing save through them—besides other notions that pertain to darkness; for those who were in the east are of such a quality. Those there who are towards the south, are more in natural *lumen*. In a word, they are, for the most part, as it were foolish.

5341. Lastly, the visitation came upon the angle between the north and east; and, on both sides thereof, in a long stretch into the region there, were monasteries for virgins and women, of which there was an immense number, in triplicate strata, below and above. All those who were in the monasteries were brought out; and such of them as led an evil life, especially by adulteries and harlotry, and such as became profane through an evil life at variance with their religious principles—these were brought forth to the front, to the boundary of the angle; and, on both sides thereof, at the north and east, extending over some space, was made a great and deep chasm, into which all such ones were cast.

5342. The remainder, who passed a life in accordance with their religious principles, and at the same time were engaged

in some work, and were not idle, were brought out thence towards the east, somewhat distant from the boundary, so that they might settle there, and form a society without monasteries. But only a few stayed; they [*i.e.* the bulk of them] returned, longing for the monasteries. Those who have lived in idleness, caring for nothing else than outward piety, were shared amongst the followers of their religion, so that they might there act as attendants to them, and learn to work; for the heavenly life does not consist in idleness, and in piety without work, but in piety with work.

5343. The rest—also women—who were diligent in serving others there, in various modes, in reference to food, clothing, and the rest of the employments there, and who did so out of affection and religion—these were brought away outside of the region of the Church, so that they should form a society there, in a place protected from infestations from men, in order that they might there learn the truths of faith; for such ones learn—not, however, those who have been idle. That society was formed in the confine between the south and west at a remote distance, in a region where they are safe; and, to them, in that place, are sent those who teach.

5344. Afterwards came many travellers, merchants of various nations, and monks who were travelling and absent while these things were happening; and, when they saw all things there waste and deserted, they lamented exceedingly. This continued for days.

5345. Those who are in the sea, and those who are in the gulfs, dare not raise their heads out of them. As soon as they do so, they are cruelly tormented; for round about there prevails an altogether different sphere, which is opposed to theirs.

5346. Those in the west are those who have been in an extreme love of self and had rule as their end; in the east are such as were in the delight of the love of ruling; in the north, those who are in an obscure light respecting everything; and in the south, such as have excelled in genius.

CONCERNING THE LAST JUDGMENT OF THOSE WHO ARE CALLED PROTESTANTS, AS, FOR EXAMPLE, LUTHERANS, THE REFORMED, AND OTHERS.

5347. Those who were of the Lutheran, Calvinistic, and the other religions in the Christian world, with the exception of the papists, were in the middle; but below, upon a hill, and somewhat round about, were those who were of a genuine faith, and at the same time in the good of life. Above them, on an extensive

mountain and in a mountain region round about, were such as have been external men and have not had any internal, who have known the Word and doctrinals, and have frequented churches, but still have cared nothing at all about their life; in a word, have been in externals alone and loved themselves and the world above all things. These were on that mountain, and in the middle; also in the mountain-region round about, where there were various cities and a vast multitude. All of them were brought down below the mountain-region as far as the boundary where the Catholic religion is, and were there brought into a steep, or sloping, chasm—dark, wide and large. Those who were in the southern part of that mountain and mountain-region, were brought down into that wide and dark chasm which is at the northern boundary; in like manner those who were in the eastern quarter there—all in their order: those who were in the eastern quarter into that chasm which is at the southern part nearer towards the east; those who were in the southern, in their order, towards the west thereof; but those who were in the western quarter of the mountain, were brought [into] a mighty, steep, dark, yawning chasm, at the boundary of the western tract, and there cast deep down.

5348. First those of the southern quarter, afterwards those of the western, and lastly those of the eastern, were brought down there. This happened at the same time that the Papists of the eastern quarter were brought down beyond the northern tract—of whom above.

5349. Those who were brought into those chasms at the boundaries, were such as have led an evil life and have thought very wickedly of God and religion—in a word, the evil.

5350. When this was done, their dwellings were laid waste and dispersed. They were mostly of those that were outside the cities.

5351. Afterwards, an immense number of those called Protestants, and who proclaimed the doctrine of faith alone and yet had no life of faith, both the learned and the more unlearned, who said that they possess true doctrine, have the Word, know the Lord, and many things besides, and that therefore they should be saved rather than others; and yet they had not any of the life of faith—these were brought forth in a vast multitude; at first, in a westerly direction towards the sea there, and were conducted to its southern side, and thence brought back towards the south in another part of the vastated Babylonish tract, and as far as to the east there, and also still farther, beyond the middle of it. From that point they were separated; and some were scattered towards the north, and were seen no more. The rest of them were brought back towards the south, and there borne hither and thither,

now forward, now back, and were there explored as to whether they had any faith; for there, in the south, places are distinguished according to Divine truths. Everywhere they were explored as to whether they have had the faith which they professed; and, in every case, it was ascertained that they have had no faith, because no life, since, where there is not life there is no faith, for, apart from life, faith is a mere matter of knowledge. This lasted for the space of an hour; and everywhere they were told whether they believe, or have faith; and it was ascertained that they had none at all. This, also, they themselves there confessed; and, likewise, that they do not even know what a life of charity is, or that the doctrine of faith is separate from the doctrine of charity, and that they do not know the latter nor care for the former; because, [say they], faith alone, without life, saves.

5352. When they were in the southern quarter, there went out, near to a gulf there, a multitude which was concealed there from former times, who likewise said that they believe and therefore would be saved—and thought nothing at all about the life. That multitude was mingled with the former.

5353. Again, from that mountain-region and from the cities, was led forth a multitude who lived morally; not, however, from any conscience, or from religion, but only from fear of the law and of the loss of reputation, profit and honour. They were thus devoid of any Christian life: wherefore, it had been nothing to them to do evil against God and against the neighbour, save when their own advantage restrained them. And because they had not any life of faith, and thus no communication with heaven, they were also cast out towards the southern and towards the western quarter, and led somewhat round about; and it was ascertained, by investigation, that they had no religion—for where there is not life, there is no religion: religion regards living and not merely thinking. Living enters the man, and makes him of its own quality; but not thinking only.

5354. Lastly, those were brought forth who have been well-versed in the doctrinals of the Church, and also have led a moral life, though not from doctrine but only on account of the laws—because, living in society, they were bound by the laws—and on account of reputation, profit, honours; therefore, with a regard to men and not with a regard to God; and thus for the sake of themselves, and not for the sake of the truths of faith. These, also, were examined as to whether they had anything of conscience; and it was ascertained that they had nothing—therefore, also, nothing of religion; for a religion which does not teach life, and which the life is not in accordance

with, is not religion. These, also, were cast out of the mountain-region.

5355. All of these were arranged into three classes, and driven far away, until, at the last, they could not be seen except like a cloud—and this was separated and dispersed; and it was said from heaven, that they were all cast into uninhabited and desert places and wholly separated from one another, that they might no longer associate together; and they wander about in that desert, like people possessed of no religion. Such as were of the first class, were cast forth into separate deserts and uninhabited places, outside of the tract where the Church is, since they have no religion because no life. Those who were of the second and third classes, were scattered into more interiorly situated desert places. Amongst the Gentiles are some of no religion, who lead a wild-beast life.

[5355] $\frac{1}{2}$. Their dispersion was made to every quarter, to the west, to the south, to the east, and also to the north. They can never return thence, since, in the places whither they have been dispersed, they are deprived of every knowledge of religion and every doctrinal of the Church. In the desert places this occurs, and they therefore pass a wretched life.

[5355] $\frac{1}{3}$. It is wonderful that all these should be ignorant that religion pertains to life, and that they should altogether separate religion from life—to such a degree, as not even to think of a life according to religion, but only of the civil life which obliges them to live morally in externals.

5356. All those who have thought in themselves that evil ought not to be done, and that good ought to be done, on account of God, and because the Word so teaches, consequently, who have thus received somewhat of conscience—all such are saved, inasmuch as they all communicate with heaven. The rest do not.

OF WHAT QUALITY THE ENGLISH, DUTCH, GERMANS AND SWEDES ARE, AS REGARDS RELIGION.

5357. It was ascertained, by investigation, of what character the English are, as regards the truths of the Church—that, namely, with the exception of the priests, they do not care to learn them; but yet that they have a fairly keen perception that a thing is so when it is reasonably stated, consequently, they have an interior sight as regards religion; still, however, not an active, but a receptive sight. The reason is because they deal sincerely with each other, without deceit;

and because it is customary, when any act otherwise, for others to shun them, etc.

5358. The Dutch have no such receptive perception, but still they are very penetrating, adhering to their doctrine, and not receding from their faith in it: if clearly shown that it is not true, they understand, but turn their back; for they are unwilling to recede from their own position.

[5358]¹/₂. The Germans remain in their doctrine; nor are they willing to accept anything else. The Swedes do not care to know anything of doctrine, excepting what they have learned in boyhood. After that, with the exception of the priests, they learn nothing. Certain Englishmen had a ready reception.

5359. Afterwards, the clearing away from the middle space of all the cities, and also of the neighboring mansions, continued. Every spot [was cleared] of all those who have lived in the Church without the Church, or in religion without religion, in that they never regarded the life, and, whatever they did, did all for the sake of self, and, moreover, lived in ease and luxury. Such characters were cast, part of them into the northern chasm, part into the western, some, also, into a chasm in the south, besides into the desert places in every direction. This went on for quite a long time. The number was immense.

5360. It was observed, that, in one city, almost a fourth part of those who appeared there—who were of a different genius from, and, consequently, turned their back to, the others—only appeared when they turned themselves into some similarity of affection. The portion that was of a wholly different genius, and did not accord with the citizens, were allotted quarters under the city, and this in various places. I beheld, in the London there, the ground heaped up in the shape of a small hill, and an entrance under it. Under the hill there, although it was small, there was an immense number of the wicked, amounting to many thousands, all of whom were then cast into the hells—because from them, as long as they are there, an exhalation arises to the inhabitants of the city, which infests them and changes their affections and thoughts. On some occasions, also, certain ones go out from thence, and make their appearance; but they return again. This occurs under the cities, in many places. Thus, also, are the cities always cleansed by the Lord.

5361. Moreover, outside of the cities, in the environs, and sometimes within the cities, are very many, such as, although wicked, are not cast down, and such as, although good, are not immediately raised up to heaven. These are such as have arrived from the world within the last 10 to 20 years, who minister to men, and through whom, as subjects, communication is effected with the hells and with the heavens. These

are the ones who are in the world of spirits; for those who are in the hells can not be drawn out of them after having been fully vastated. Sometimes, some [may be drawn out] who have not been fully vastated; for those who have been vastated are kept in hell, neither can they be drawn out thence, for as soon as ever they thrust forth their head from thence, they are tormented dreadfully. They who are from the world, and serve as subjects, are vastated in the meanwhile; and this occurs from head to foot; for every single particle of the body of man and spirit, corresponds to some society—if good, to a society in heaven; if evil, to a society in hell. The evil are vastated as to all the hypocritical, or external, truths and goods they possessed in the eyes of the world, their evils and falses thus remaining. But the good are vastated as to evils and falses of act, which are separated from them, their goods and truths thus remaining; and so they are raised up to heaven. Thus all things follow on.

5362. It was observed, that, after that Last Judgment, the hells were completely changed: namely, that the hells of the evil ones of the Catholic religion are now at a great depth in a region around the middle, in the northern and southern quarter. The hells that were formerly there, were cast into other places—which has been previously treated of. But the hells of the evil Protestants are open, round about, to the north, west and south, in a great chasm stretching obliquely under the district of those [places] where Babylon is; so that these hells are now under Babylon. Besides this, they are also elsewhere, as in the western sea, in the gulfs, in the chasms of the mountains and in the deserts—all of which has been before described.

5363. Those who are cast into the hells, into the chasms, into the gulfs and into the seas, can never afterwards ascend from them; and, if they do ascend, even so much as only to raise the head, they are tormented in a dreadful manner; which, also, I several times witnessed. They protruded the head and arms but a little bit; but they instantly drew them back, for a dreadful pain and torment assailed them. The reason is, because all places, wherever they are, are appearances of Divine Truth in ultimates. Divine Truth in ultimates appears in such forms as those of nature, and all places receive Divine Truth variously—one differently from another. Hence it is that spirits and angels can at once see, from the gait of another spirit there, his quality as to truth and good, or as to falsity and evil. The paths of truth and good are everywhere varied. Hence, also, it is, that the abodes of good spirits and angels are variously distanced, and situated according to their truths and goods. Wherefore, the evil who are cast into the hells, into the gulfs, the chasms and the seas—

where evils are beneath—if they thrust forth their heads, or shoulders, fall into the hands of the Divine Truth from Good which is there. They cannot endure this at all; for thence they suffer torment.

5364. That this is the case, was also discovered by the circumstance that such as said they had faith because they were somewhat versed in doctrine though they did not live according to it, were led round about to where were the kinds of Divine Truth which they said they believed; and, before they arrived there, they cried out, "We believe it;" but, as soon as they came to that place, they themselves discovered that they have believed nothing. And this occurred at all those places where was the truth which they said they had believed. A similar thing occurs with all others when explored as to whether they believe the truth when they have not lived it, or received it in their will by life. I was also conducted through various places, below and above; and it was ascertained that there were variations everywhere. In hell are similar variations—but they are opposite.

5365. I also saw many persons sitting round a table in a certain house. They all looked like rich merchants; and still more of them in turn approached. In external form, they appeared as if good, and they were also well dressed. But I saw that they were all cast down, in succession, from there into the desert places; thus, outside the societies of the upright. The reason was stated to be, because, in the world, they lived just like Christians in external form, and did right, but merely for the sake of obtaining a reputation for honour, so that they might make gain out of, and be trusted by, others; and they have done nothing at all for the sake of God or the neighbor, but for the sake of self; and that, thus, they had no communication with heaven. Hence it was, that such ones were cast into the desert places, where they roam amongst robbers, and commit robbery; for, with such as do nothing from religious principles, externals are taken away, and they become robbers. They would also become such in the world, did not externals hold them in bonds.

5366. I afterwards heard how it was with the Last Judgment upon the Dutch. All of those were cast out of their cities, mansions and lands, who have done nothing good from any religious or conscientious motives, but only for reputation—in order that they may appear honest—with an eye to gain. For, when their regard for reputation and gain is removed, as happens in the other life, then such ones rush into every crime, plundering everybody without any mercy. There was an immense number of such characters, amounting to many

myriads. I saw and heard them expelled, and cast into the dark chasm that sloped obliquely under the eastern district; and part also into a chasm extending beneath the southern district, on the side where it verges towards the east, but yet not into that same one into which the Catholic crew was cast, but somewhat more to the front. This continued quite a long time. It occurred on the 9th day of January, 1757. Those who had something of conscience, and something of religion, thus remained.

5367. The Dutch nation dwell at the right, in front, in the middle space where the Protestants are,—chiefly in the plane of the arm. They who are somewhat humble, are in a city which is covered from above—which has been mentioned previously—and the bulk of these are preserved.

5368. The Dutch nation are such that, from natural *lumen*, they excel in judgment. From that *lumen*, they take an exceedingly just view of matters, especially such as are in the world. And, inasmuch as they constantly think upon their business, they do not appear to be interiorly in heavenly light (*lux*); but, yet, this is concealed in their natural light (*lumen*).¹ For this reason, they are also able to apprehend whatever is true in religion; but yet, although convinced, they turn their backs, and care little. They do not act thus out of regard for profit, so much as on account of their business itself. Business itself is their end and love, and money is a means. They therefore love the latter for the sake of the former. The avaricious are otherwise; to them, money is the end and love and business is a means.

5369. The English, however, appear a little forward, to the right, higher up, in a plane above the head. Inasmuch as they are of an entirely different genius, light (*lux*) appears to exist interiorly amongst them, and a spiritual element is received in it. They perceive, instantly, whatever inflows, and also receive it instantly. Those of them who have thought about God from a religious ground, and have hence acted honourably, see the truths of faith quite clearly; nor do they let them down into their natural mind, inasmuch as this is not so much occupied and filled with worldly things, and hence so obscure, as with others. The reason is, because they love sincerity, and act from it, and because this is a general characteristic with them.²

¹ We have ventured here to read *lumine* (=light) in preference to the Latin Editor's *homine* (=man).—Ed.

² It must be remembered that this description and that in no. 5357, above, were penned 130 years ago. It is to be feared, that, since that time, the English character has undergone considerable deterioration in the matter of plain dealing.—Ed.

CONCERNING THE DRAGON.

5370. By the Dragon, in the Word, are meant those who have no desire for doctrine, but only for the Word in the letter, and who, by it, justify all people in their loves and principles in order to obtain their good-will, confirming those things by the Word in the letter—for they thus excuse all evils to whomsoever they will, whether they be robberies, pilferings, murders or adulteries; and who also justify themselves and their own life in like manner, thus living according to their own pleasure and strengthening evils and falses in themselves. Such are mostly sensual and merely external men. They are distinguished from others only by the fact that they read the Word; but they do it without doctrine for a lamp to enlighten them.

5371. In the other life, these persons justify all, merely in order that they may be called wise and be extolled above others; and some thus explain and bend [all things] at their pleasure, if only they may gain something by it. These are meant by filthy adulterers, those, namely, who lie with their daughters-in-law, and who love adulteries of sons with their mothers, or step-mothers. Just such is the character of their religion. But there are different kinds of them; for together they make up the whole of the dragon. Those who are altogether sensual are the ones who constitute its tail.

5372. Many such persons were seen; and it was heard how they mislead the multitude and patronize every evil, abusing true doctrine and wholly rejecting the internal sense of the Word. They were gathered into one mass and sent into an abyss. Their abyss is in the southern quarter, at some distance from the boundary where it is joined with the eastern quarter. I beheld, there, a burning as it were of coal—which is the love of self and the world; and they were cast in there, some higher up, some lower down, and they are kept there, bound. Hence it is that it is said of the dragon, that he is sent into the abyss and kept there bound a thousand years.¹

5373. I also saw a crowd of vast number cast down out of heaven—and, in fact, on to the earth at the west towards the north there—and they were scattered in a desert country; for that crowd cared nothing for doctrine, but remained merely in the sense of the letter of the Word. Hence, they had no faith, and applied the Word [to favour] any matter, love or principle; wherefore, they had not any religion, because no certainty touching any subject. These were the ones of whom the *Apocalypse* speaks, who were cast down out of heaven to the

¹ Revelation xx. 2, 3.

earth by the tail of the dragon¹; because, namely, they have no knowledges; nor can heaven be opened to them, because they are in no doctrine; nor can they be arranged and kept in any fixed place where Divine truth is, because they have no certainty. Hence they rove everywhere, and wander in the desert; nor are they received by any one.

5374. I saw those who were of such a character cast down out of a heaven which is in the highest part, to the number of many thousands. They were, then, at the northern side of that region. The casting down appeared as often as any execrable adultery was perceived below. They entered heaven by reason of piety of life, and because they have thought about God.

5375. After this, I saw multitudes brought down from the heavens to the eastern quarter, in order that they might wander there.

5376. ((Moreover, all those are dragons who have the Word and doctrine from the Word, and only speak about them but do not practise them, thus, also, those who are in faith alone. Some constitute the head of the dragon, some the body and some the tail. Those who talk and do not practise, are the very lowest sensual men.))

CONCERNING THE DESTRUCTION OF THE OLD HEAVEN, OR CONCERNING THE CHANGES THERE.

5377. There is a still higher expanse above the middle space where Christians are. It did not appear to me before, neither did it appear to those who are beneath. It is high up over the head, round about. Some said that they do not see it, but that yet they saw some ascending as it were into a cloud, who, however, vanished at a certain height. Thither ascended all from the Christian world, who have thought about God and led a life of piety; thus, whose interiors were slightly open, but this only by their life of piety and thought about God.

5378. I heard and saw them let down from the heaven, there, to the number of many myriads; first towards the north, next towards the west, and lastly towards the south. In a word, an immense multitude was heard; and it was said that they were those who have lived piously and thought about God, but, yet, not about the Lord except as of a man like themselves, and not of Him as God; also, who have thought about the Father alone, and otherwise of the Lord than was proper—in a word, have always directed their thoughts to God the Father, in order that

¹ Chapter xii. 4.

He might save them for the sake of the Son ; and, when they thought of the one God, it was not at the same time of the Lord ; consequently, they have not worshipped the Lord, when yet the Father cannot be approached save by Him, since He is The Way, and no one comes to the Father but by Him, and also because no one could see the Father unless He teach them, as He says in John i. 18, and elsewhere—in a word, [they are those] who have not had the Lord in the life of their piety, when, yet, without the Lord there is no salvation. For they who are of such a character, howsoever they think about God still cannot be led [of Him], for they always think indeterminately, and have no bond of connection with the Lord, who, nevertheless, is the God of heaven and earth. Neither were they able to think about God under any human form, and thus under any determinate form ; hence their thought falls into a sort of non-entity. Indeed, neither do they think of a Trinity—as, however, they suppose they do when they think about God—inasmuch as they have passed by the Lord, and are then in forgetfulness, or in no thought about His Divine, no matter how openly the Church teaches it. Their thought about the Lord falls away from [His] Divine (which to them is nothing), to the likeness of a common man, thus to what they could not direct their thoughts [of God] to, because their idea concerning Him was like that concerning a mere man, and not God. Such pietists were not able to be with the angels in heaven ; and they were, therefore, brought down thence, to the number of many myriads.

5379. Also, the angels complained that their thoughts concerning the Lord were spoiled, on account of the multitude of such persons round about, and on account of their thoughts ; for, in the other life, thoughts which are of affections are communicated. They were all round about.

5380. All of them were brought down to those quarters, as above stated, and to the level earth there, or to where the plains were, and where there appeared a gloom, greater and greater according to the distance ; and, afar off, woods. And this was according to their life ; inasmuch as they were not able to have love and faith in God except so very dimly, because they then worshipped the Lord in such obscurity, and in so low and slight a manner.

5389.¹ Then, also, I saw that there were brought forth, from the western quarter, and raised into heaven, to their place, as many as a multitude of people, who were those who have been concealed in that part in various places there, from the first times of

¹ The numbering in the original leaps from 5380 to 5389, as here.—ED.

Christianity, and guarded by the Lord lest they should be seduced by the evil, especially by the Papists who are at the front there. A multitude of Christians was there hidden, and guarded by the Lord—who are they who are treated of in the *Apocalypse*, chapter xx.,

5390. of whom it is said that they have been slain, and that they were raised up out of the sepulchres; and who are of the first resurrection—verses 4, 5, 6, 12, in that chapter.

5391. That the Lord is to be approached, and God to be worshipped thus, the Lord teaches in many places, even in the Old Testament, where He is called Father of Eternity, God, Hero,¹ also God with us, or Emanuel,² as also Jehovah our Righteousness,³ etc.; in which places it is His Human that is treated of. It is also known that the Father and Son are One, and that the one is of the other, and the one in the other, reciprocally; and the Divine is still One. Wherefore, those who have thought only of the Divine of the Father, and of the Lord as a man apart from the idea of Divinity—these can by no means receive the Divine, for the Lord's Divine is the all-in-all of heaven, and as soon as this inflows [into them] it is not adopted but rejected; and the Divine is received by them without the idea of a human, which is without any idea; for no idea can be conceived of a Divine apart from a human. This is the reason that they were rejected, inasmuch as they were not able to receive the Divine influx relating to the Lord, thus neither that concerning faith and love, nor respecting all and every one of the things that belong to faith and love to God.

5392. Afterwards, I saw brought out of heaven, men and women who have led a life of piety, and in fact an idle life, who continually meditated about God and were in prayer and supplications, but did not know, from doctrine, anything except that God remits their sins. They did not know what sins are; and this because they were ignorant of truth. They were also such, that, when they beheld worldly matters and civil cares in others, they said that these things ought to be abandoned and God worshipped, and therefore condemned others, and despised them in comparison with themselves—placing all things relating

¹ The Latin here reads *Herus*, Master. But Swedenborg's reading of Isaiah ix. 6, is, *et vocabitur nomen illius, Mirabilis, Consiliarius, Deus, Heros, Pater aeternitatis, Princeps pacis*, = "and His name shall be called Wonderful, Counsellor, God, Hero [not the *Mighty God*, as in the English Authorized Version], the Father of Eternity, the Prince of Peace," (see *Arcana Coelestia* 2005). Knowing this, and noticing that, in the present text, Swedenborg unquestionably has in mind the Lord's titles as recited in Isaiah ix. 6, we cannot doubt that he here wrote, *Deus, Heros* = "God, Hero." We have made the English translation, therefore, to read accordingly.—Ed.

² Isaiah vii. 14.

³ Jeremiah xxiii. 6.

to salvation in such a life of piety, and not in a life according to the Lord's commandments. Those in heaven said of these, that they dwelt there at one side, and that if they encounter them or direct a look thither, they occasion a sadness which corrupts their joys, and also deadens the truths of their intelligence and wisdom and causes them to be as it were oblivious to what is going on; but that [such characters] are tolerated, although they [*i.e.* the rest] wished them away.

5394.¹ All of them were brought down to a place in the north, that they might not harass, and plunge in sadness, others, who are in heaven. They were brought down to the northern quarter, because they were in ignorance of such things as lead to heaven; and it was said that they were allowed to dwell together, but that they ought by no means to pass a slothful life and thus hang their hands and go as it were melancholy, inasmuch as such conduct has never been commanded.

5395. The German Protestants appear more towards the north; the Swedes, at the north and west, in the middle; the Danes, in the west; the Dutch, towards the east and south; the English, in the midst amongst them. All appear according to their genius as regards religion.

5396. When the visitation of the Germans, Swedes and Danes occurred, those were first cast out to whom religion was not a matter of very much concern, thus, those who thought about civil and worldly matters and but little about religion save that it exists—not even that it ought to exist. Their perception respecting it was also deadened, as if it were not a matter of very much moment. They said that they did not know the difference between living civilly and morally well, and living well in a Christian way; and that it is just the same thing whether they refrain from evil in the state merely because they would be punished by the laws thereof, or whether they shun evil out of regard to religion, thinking about the precepts of the Church derived from the Word; when, yet, the difference is so great, that they who do well only on account of civil laws, still have no conscience, nor, consequently, influx from heaven. But these were merely external men; and, when the externals of such ones are removed, as happens in the other life, they rush into every crime, into which they are led by the hells, according to their cupidities, without restraint, since they are not inwardly ruled by the Lord; and, in the other life, they are in dense darkness as regards all things which belong to intelligence, and in torpor and listlessness concerning everything that pertains to the life there: in a word, the whole of their life is open outwards, or downwards, and not inwards, or upwards. This is the difference

¹ The numbering strictly follows the original.—Ed.

between doing well from religion, and doing well from a civil standpoint, out of regard to the laws and fear for their reputation, profit, or honour.

[5396] $\frac{1}{2}$. There appeared a multitude of so-called Protestants, upon quite a high mountain and also around the mountain, who have been, in the world, of such a temper, that they esteemed themselves better Christians and worshippers of God than other men. They believed this because, they say, they have performed the work of repentance, and have done so as often as they attended the Holy Supper; and that they have also prayed on their knees, at other times, that their sins might be forgiven: this they have called repentance; while, yet, they neither examined themselves, nor knew, nor cared to know what their sins were; only that they believed they were born in sins. Wherefore, when they returned from the Holy Supper and from their prayers, they led a life not at all different from their previous one. They supposed that not to act contrary to the civil laws from fear of punishments, nor contrary to moral laws from fear of the loss of reputation, profit and honor, was to live Christianly.

[5396] $\frac{1}{3}$. Evils of thought and will they did not suppose were sins; when, yet, these are the sins that condemn. To do well outwardly, when such things are within, is hypocrisy, and, in relation to God and the neighbor, fraud and deceit. Such was the quality of their repentance and fear of God; for, when externals are removed, no bonds of conscience, which are of the thought and will, bridle or restrain them from rushing into evils and falses of every kind, without any mercy. Such are those who do not think from religion, and will, and thus act, from it; and, inasmuch as they had the intention of injuring the righteous whom the Lord defended (which also they knew), they were told that they do not fear any God. This they denied, though they said that they were, indeed, aware that the Lord defends the righteous, but, still, they do not regard the Lord otherwise than as a man, and have never thought otherwise about Him.

[5396] $\frac{1}{4}$. But they were asked whether they do not know that the Divine is also in the Lord, and that the Divine is the same as God the Father; also, that His Divine and Human act as one; also, that one is never contrary to the other; also, that the oneness is like that of soul and body in man—as, moreover, the Creed received in universal Christendom teaches; and likewise that no one cometh to God the Father except by the Lord; as well as that He is The Way—whence it follows, that he who acts against the Lord acts against God the Father; and that those all acknowledge no God, but are atheists, who de-

liberately, or knowingly, thus disparage the Lord. They confessed that, from doctrine, they know such things, but that they never think so, but think no differently about the Lord than about a man just like other men. Inasmuch as these persons were of such a character, that mountain sank down to a level surface, and those who were worse than the rest were kept there on a certain summit, and cast into a hell in the neighbourhood of the north.

5397. *In the Creed called the Athanasian, the following things are said: that the three persons are not commixed, nor separated, as to the Divine, and that as the Father is, so also is the Son, uncreate, infinite, eternal, omnipotent, God and Lord; but, yet, they are not three [Gods] but one God; The Father not made, created, or born; The Son not made, or created, but born of the Father; The Holy Spirit not made, created, or born, but proceeding; No one of them is first or last, nor greatest or least, but the three are alike eternal and great; That Christ is very man; that He is the Son of God: God and man; God from the nature of the Father, man from the nature of the mother; equal to the Father as touching His Divinity, less than the Father as touching his Humanity: but, although God and man, yet, nevertheless, those are not two, but He is one Christ: He is one, but not in such wise that the Divine is changed into the Human, but the Divine takes the Human to itself; He is one altogether, but not in such wise that the two natures are mixed; but there is one only person, because, just as body and soul makes one man, so God and man is one Christ—who suffered for our salvation, etc.*

5398. In the western quarter was a multitude, whose speech sounded sincere, so that, from the speech, they might be believed to be as it were sincerity itself, and who, by means of this fact, were able to induce the simple-minded to believe that they were sincere. They were those who so appeared in the world, and tried to obtain a reputation for sincerity, but, inwardly, were destitute of conscience and without religion. They consult together how they may subjugate and rule the simple-minded. They assail others behind the back, and not to their face; and they thus inspire such things as they think, and at length subjugate them. They were also cast into a hell in front there, under the western region. For the most part, they were, inwardly, wickednesses—devisers of arts to get gain, with the end of ruling.

5399. Those were explored who had not any charity towards the neighbor—not those who are unmerciful, and of such a disposition; for these are at once seen to be infernal—but they who do not appear so in words and in outward form, but yet are so in heart and internally. They are those who say they

are for their country and its good, and likewise act and speak as if they were for it, and yet are not; for those who are for the good of their country have charity towards the neighbor—for the good of their country is the neighbor, and more the neighbor than a fellow-citizen is. These were explored by the following criterion, namely, as to whether they wished well to the Lord's Kingdom, thus to heaven; for they who wish well to their country also wish well to the Kingdom of the Lord; for after death this is their country: in the other life, no other country is recognized. They were those who have thus acted and spoken in favour of the Lord's Kingdom, by thus speaking and acting well towards those whom they knew to be of the Lord's Kingdom, but, when they believed it would fail in any way, and saw its states changed, then, at once joined those who destroyed, and bore them help. They [*i.e.* those thus explored] were scattered round about; and, when any of such a quality were perceived, they were cast into chasms and deserts on every side. It was observed that they constantly preferred their own good to that of the public, and only favored the public good so far as good would thence accrue to them. Good, also, did accrue to them; and so long as this was the case, no notice was taken of them; but, when the change of state was perceived, they cast themselves at once on to the opposite side, thus hoping, by virtue of their persuasion, to get good out of evils.

5400. All those were afterwards cast out who cared nothing at all about the truths of the Church: which they did not even desire to know, and declined to become acquainted with as being far removed from them, and interior truths as being inimical to them. There was a vast number of such; for they have all thought nothing about religion, but only about external worship arising in habit inculcated from childhood, and from regard for their good name, lest they should be reputed irreligious. For he who does [not] care for the truths of the Church, cannot be led by the Lord to heaven; for it is by those truths that he is led, because he is imbued with the faith and love of them, and is thus led to think them and do them. All these persons, also, were of such a character that they wished to rule and lead others, thus, not to be themselves led,—which, also, was ascertained by the fact, that, wherever they saw any one, outside of their region, they immediately infested him, by subjugating him, leading him as their slave, not even suffering him to think for himself: thus did they desire to obsess others. All who have hated the truths of faith are of such a character. Gentiles, however, care for their religious principles, and love to know interior truths and to live according to them; but amongst Christians there are very few like this,

excepting priests and elders, of whom many, and even the greater part, learn these things for the sake of a reputation for learning, so that they may be promoted to honors and held in esteem, and for the sake of applause—thus for self's sake, and not in order to live according to them and thus amend their lives.

5401. At the boundary in the west, there appeared women who infested whomsoever they saw; and it was perceived, that, when they returned to their residences, they made their way through many roundabout paths and blocked up the rest, lest they should be tracked after they have been infesting, and punished. I was brought to this boundary; and, behold, there was a vast multitude of women who in the world have been harlots, numbering many hundreds of thousands. All these were then cast thence into a marshy pond, which is some distance off at the back of those in the west, and into hells there; and their houses were destroyed. They had been such as continued in those courses during the whole of their life.

5402. Afterwards, others were seen who, unknown to their associates, have secretly practised whoredom—who, also, have been such to the end of life in the world. These were seen at no great distance from the former ones, to the number of many thousands and myriads. They, in like manner, were led down to the pond on the western side in that region, and cast into a gloomy, yawning cavern there situated.

5403. There is also a marshy pond in the southern region, into which are cast those who have been harlots clandestinely. Very many of those there are of noble condition (St.). Into this [also] are cast those who have been external men, all of whom thought and spoke like men in the world, and, for the most part, in such language as there is in the world. Such ones are numerous; and they are in a natural sphere, not in a spiritual, for the reason that they have not known the truths of faith. Those who are of such a character, and the harlots, are cast into the southern pond; the rest, also, who are such, are in the south.

5404. Those in heaven marvelled that few who come into the other life from the Christian world know that the Lord rules heaven and earth, when, nevertheless, they may know this from [the statements of] the Word that all things of the Father's are His; also, that all power in the heavens and the earths is given to Him, and that He shall judge all men. Few, also, think any otherwise about the Lord than as they do about a common man, or as about themselves.

ABOUT THE RESIDUE OF THE CATHOLIC COMMUNITY, AND
A CONTINUATION ABOUT BABEL

5405. Of that community, there was a vast multitude who were not in the monasteries, dwelling at the east and occupying that whole region—all the way from the eastern quarter above the southern—which extended itself towards the gentiles there, upon the mountains at that part, and in the plains, beneath and above. And all this multitude was transferred from the east, by a direct way right into the west, into another part of the Babylonish region there; in which place residences were given them upon hills and plains, through a great extent of country.

5406. Great part of this communion were such as have lived in good although they have not been in truths: they have practised good according to their religious belief. They were of that disposition that they did not injure others, nor devise schemes [against them]. That from their good they were always in the affection of truth, was plain from the fact, that, on their way, they time after time asked silver and garments from others, like the children of Israel from the Egyptians—which signifies [obtaining] knowledges from those who were in knowledges. The ones of whom they asked these things were the Egyptians—they were Protestants who were not in good although in truths. This was heard several times.

5407. These were taught in the residence to which they were carried. There were given them priests to instruct them, inasmuch as they are only in good and not in truth, altogether like the gentiles. The Christian religion in that communion is altogether extinct, so that scarcely a vestige of it remains; inasmuch as they have not the Word by which to be instructed about the truths of religion. They [*i.e.* the Catholics] acknowledge the Lord, but as without any power of saving; saying that they themselves have His power. They make for themselves idols; they remit sins; they introduce into heaven; they cast into hell; they save whomsoever they will and give them wealth; they sell salvation; they preach holy things for the sake of gain; they witness and tolerate the worshipping of themselves and of idols, which, also, they exhibit everywhere. They make missals in the Latin tongue in the place of preachings, or in the place of instruction; they make a holy external apart from any internal—the internal is a void, because there is not the knowledge of truth; they hinder instructions from books; they teach only spurious good, that is, that people should give to the monasteries and sanctify themselves by rosary-worship on behalf of souls, continually: in a word, they know

nothing of truth. Those, too, of their prelates who are learned, are, for the most part, atheists, because only in the lust of ruling and of possessing the whole world, living for glory and in idleness. They also strive to make the universe serve them, or all men to be their servants. Wherefore, they have no truths, and they therefore dwell not far from the gentiles; for their goods are like the goods which are with the gentiles. In fact, they no longer have anything of the Christian religion; for, as regards heaven and salvation, they do not think of the Lord but of Pope, cardinals and saints: all other things are hidden from them. They know only that the Lord is, that there is a heaven and a hell, and that there is a life after death; but of faith and charity, by which the Lord is worshipped, and by which heaven and eternal life [are secured], they know nothing.

5408. There remains a sufficient number of that communion, as of all others, for the service of the men of that communion;—for every communion is served by its own [spirits], though sometimes by others: thus, Catholics by theirs. I saw, there, the city of Rome, at the right between the south and west but within the Babylonish region; and I saw all the streets there, but not the Monte Cavallo, nor the Church of St. Peter: these did not appear. The monasteries, also, remain there; but how long was not said.

5409. Upon a lofty mountain almost above me, there appeared the sign of the cross, as, amongst the Catholic people, in their roads and elsewhere; and it was perceived that they were attempting something there. It was given me to see, and know, that certain ones have begun to inaugurate Babel there again; which they did in this way: they endeavoured to persuade those Christians who were in truths, that the sign of the Cross was placed there to the end that it might be a sign, to all, that they worshipped the Lord, to whom power over the heavens and earths belongs. They also made themselves, there, a crypt under the cross, into which they descended and concealed themselves, so that they might, thus, in silence and in hiding, elaborate their villainies. They said, also, that they accepted the true doctrine of the Lord, of love and faith towards Him, and of charity towards the neighbour; but that to them was intrusted the charge of seeing all things rightly observed. Nor did it appear to the Christians that there was deceit in this, namely, that those things are acknowledged to the end that they may serve them as a means to dominion (as before said); for such ones were like the former,¹ in that they seized upon dominion by means of holy things. Moreover, they conjoined

¹ See no. 5407 above.—Ed.

themselves with sorcerers, and with others, and also with the hells amongst which their end was; for the love of ruling for the sake of self as the end, is in hell. They also patronized holy things to the end that hell might rule over heaven: wherefore, also, the hells acted in unison with them. All these, who reached the number of a thousand, were cast into the western sea next its northern shore.

5410. There was still seen a monastery-region in the west, somewhat widely extended, beyond the Babylonish territory, towards its northern angle; which was, nevertheless, terminated in the northern angle in the latter region at the west. Thither those transferred themselves who had no place in the Babylonish region in that part; and, because they differed in disposition from those, that territory was beyond where the destroyed Babylonish territory in that part terminated. This was its situation. That territory was crammed with monasteries also.

5411. Afterwards, I saw a vast number brought down from the mountains which were beyond the destroyed western Babylonish territory, towards the south, and also from the southern mountains there, and transferred by a way to the west of that monastery-region of which I have just spoken; and, when the vast multitude came thither, there appeared as it were an inundation there, where the monasteries were, below; and, then, all who were there came out of the monasteries, and the greatest part of them fled away. A certain woman mingled with the people who were brought down thither.

[5411] $\frac{1}{2}$. At length, the vast multitude was examined as to who among them were in the affection of truth from good, thus, have lived in the good of charity and have desired to know truths. That investigation was seen like a sudden bringing of them down from that region, through the north and east, towards the south, and thence towards the middle; and this several times by turns: investigation by means of changes of state so appears. Those of them who remained in the midst, upon the hills and upon the plains there, were those who were in the affection of truth for the sake of truth, and were consequently imbued with the truths of faith. The rest—in order that they might stay there and be taught—were sent to the monastery-region there, where it was granted them to dwell apart from the monasteries. This was also granted to those from the monasteries who were in the affection of truth for the sake of truth.

5412. They were carried down into the midst, to be there instructed; because the Protestants, who had, and knew, the truths of doctrine, are there. And it was then seen that

they wished to take away, as it were, their silver vessels and garments, and the like ; just as the children of Israel did from the Egyptians. By that event, such things as are here narrated were signified ; for the Egyptians were in science.

[5412]¹/₂. Treasures of gold and silver and of precious stones were left under the ground in that new territory amongst the monasteries ; and these were given to the new inhabitants there, because they were in the affection of truth from good.

RESPECTING THE MOUNTAIN WHERE THE JESUITS ARE, AND ABOUT
MIRACLES BY MEANS OF THE HEAVENLY DOCTRINE.

5413. There was a certain one near me who infested others with diabolical art ; and, because such arts exist by influx from others of similar character, it was therefore inquired where those were, and it was discovered that they were upon a certain mountain in the western quarter, towards the northern angle. Wherefore, some were sent thither out of heaven, who visited the place ; and it was discovered that those there were Jesuits, to the number of several thousands, who assembled themselves thither and dwelt together in a city, so as to be in the city but apart from the monasteries. It was discovered, also, that they acted by observation round about, and thus ruled over many at a distance ; also, that they employed evil, and even magical, arts, to accomplish this.

5414. It was found that they had collected, and posted round about that city, magicians more cunning than any others, whom they employed for protecting themselves. Wherever they met any such one, they attached him to themselves ; and to these they gave dwellings in the environs. Thus was the city girded about.

5415. In the midst of the city, however, was their treasury, which was exceedingly great and valuable and collected during a long time. This they called their holy place. That treasury was under the ground ; and, in the midst of it, was a miraculous lamp, always burning—concerning which in the sequel.

5416. When these things were found out, then were carried away, of the Divine power of the Lord, firstly, the atrocious guards of diabolical magicians which were round about ; and these were scattered in every direction and plunged into swamps : thus, cast into hells. When this was seen by the Jesuits, then they discerned that their destruction was close at hand : wherefore, they had recourse to their arts, which appeared like miracles. They caused to appear in the air a resplendent, shining banner, by means of which they summoned

the neighbours to their defence; for such a flag is unfurled upon mountains, when danger threatens. For this reason, such a flag appeared in the very air, floating and resplendent. Afterwards there appeared a man in the air, resplendent, and floating in like manner; who appeared, at first, like an angel, and the next moment as a monk. After that, many other things in succession, all in the air. They appeared everywhere. One such shining [banner] went into a mountain where were some of that religion who were devout, to the number of twelve; and these immediately ran down from the mountain, and stood in a certain place, and devoutly and piously prayed for those others. This was done so that the simple good also might be enticed to their protection; for such things inflow and are communicated.

[5416] $\frac{1}{2}$. Besides, they had four devout women—who, from a religious habit acquired in the world, were continually at prayers—constantly praying for them: so that thus, also, the simple good might be won over. But these women, since they were sincerely devout, descended from the mountain when they noticed the visitation. Many miracles were afterwards performed with that doctrine,¹ in different places.

5417. Shortly afterwards, the ever-burning lamp in their treasury was snatched away. It was lifted up and exhibited; and afterwards it was carried around everywhere, that they might see it; inquiry being then made whence such an art that it burned continually—which was magical—originated. It was found that it was in a certain mountain where some monks were who invented that art—some account of whom immediately follows.

5418. After these things were found out, and there had been visitation of all and every single one of those of that quality who were there, namely, the Jesuits, then, to begin with, the treasure was whirled around, completely mingled with the dust of the earth there, and thus passed into dust; which having been done, the city, with all therein, together with the treasure reduced to dust, sank down into the deep, thus into hell; and a smoke ascended therefrom, which was spread around.

5419. After this, there was visitation among the monks. Those who, by their art, were able to produce that continuous burning [of the lamp], were in a mountain, also in the western quarter, not far distant from the middle; and they were found out there and examined. They said, first, that they had done it by means of prayers, morning, noon and evening; but they lied: they produced that burning from art, in that they cast heavenly

¹ See below, 5419.—Ed.

doctrine into a crucible, and so into fire; and, when the crucible was let down, it [*i.e.* the heavenly doctrine] was taken away from the fire and placed in that lamp. They also produced that shining, floating flag by means of that doctrine, in a similar way; projecting it on high, and thinking then of such things as appeared. Because these employed such art—which was the foulest magic of all, because effected with Divine truths,—therefore, they, also, [sank down]; the earth opened under the feet, and they were swallowed up and cast into hell.

5420. After this, inquiry was instituted in various places, and it was found that, by means of that doctrine, they produced shining appearances in the air and in chambers—thus miracles—which were very numerous. With a certain one, all his books, through that doctrine [thus abused], fled away; and other things happened elsewhere. That that doctrine shone, was from the Divine truths in it; for Divine truth is what gives light in the other life.

ABOUT THE JEWS.

5421. The Jews dwelt within the middle-space at the left, in the plane beneath the sole of the foot; and there they had their many synagogues, and repaired to them and held their worship. I spoke with them there, frequently; but they were all dispersed and the synagogues destroyed; and, now, they wander round about without any worship anywhere. They appear solitary. Below that plane are also Jews, who have not yet been dispersed. That they should be dispersed is foretold by the Lord in Matthew, chapter xxiv. The reason that they were within the middle-space, was because they had the Word: for such are within that.

CONTINUATION ABOUT THE DRAGON.

5422. As was said above, those were dragons who have not been in any doctrine, but only in the sense of the letter of the Word, which they have applied to whatever they wished, for the purpose of upholding their principles and their loves, and also those of others, especially the powerful and rich, and for flattering the delights of their own love and of theirs; consequently, who have in this manner committed adultery with the Word—filthy and heinous adulteries; who have been able therefore to be of any doctrine whatever, and thus to be

carried hither and thither like the wind ; knowing, consequently, nothing of truth, and thus being not at all in the affection of truth for the sake of truth. Such men, also, are sensual ; not thinking beyond the senses ; holding the interiors of the Word in hatred, and also the doctrinals of the Church in aversion. For he who does not learn truth from the doctrine of the Church, is not in any doctrine, nor can he be in the affection of truth. They were questioned, from doctrine, about some matters. They answered from some passages of the Word, thus from whatever doctrine they chose ; and, when it was inquired how the Word in that place ought to be understood, and also in other parts where dissimilar statements occur, they would not listen, much less answer. Several times they propounded something heretical and false, from that diabolical crew ; and secured their favour at first, by honouring them ; then, immediately, they found passages from the Word for confirming them, and thus for confirming evils and falses : as, for instance, that there is fury with God ; that there is anger and passion ; that all evil is from Him ; that He might save and is not willing, and that when He might be merciful He is hard ; that (from the instance of David) robbery and murder [may be committed] providing only the civil law does not stand in the way ; that the torments of hell are from Him, and, thus, that He is merciless ; [that He] promises and does not perform, as [with] the sons of Jacob out of Egypt ; that He repents Himself like a man ; that the Lord [Jesus Christ] is only like a common man. Thus they waver and wander amongst all heresies. They can be Jews, Socinians, papists. Since they are such, heaven cannot be allotted them, because not anything of truth, and consequently not anything of wisdom.

5423. They who were of such a character were gathered at the left, beneath the heel of the feet ; and others in the southern [part], towards the west and likewise in the eastern [part] towards the south. The bulk of these also were presbyters. When, moreover, they were seen representatively, they appeared like black dragons with a long tail.

5424. There were gathered together in the heavens, from every quarter, those who have, indeed, lived well in a moral point of view, and also have frequented churches and the Holy Supper, and have then been in devotion, but, nevertheless, have not had the least care to know the doctrinals of the Church — only to listen to preachings without any inclination to learn, but only from a certain outward sanctity ; and who, also, have not cared to know anything else but passages in the Word : in a word, who have not been in any affection of truth for the sake of truth, but only for the sake of

outward sanctity. For they who do not love to learn the doctrinals of the Church, however much they may listen to preachings and read the Word still are not in any affection of truth; and they who are not in any affection of truth, are not able to be in angelic wisdom. They are admitted, indeed, [into heaven]; but they live separately, nor do they associate with them [*i.e.* the angels]. Wherefore, they dwell there in the outskirts; and, when they turn themselves towards the angels, they take away their happiness and good-fortune, which they enjoy by reason of [their] wisdom; they also blunt their minds and make the light dim. They are indeed admitted: such have been admitted into heaven within many centuries, till there is a vast multitude of them. But, although in heaven, they have not possessed heaven, because no one is able to possess heaven except he be in the intelligence of truth and the wisdom of good. It is into good which is from truths that the Lord inflows; and not into empty [goods].

5425. All such communicated with those below who have been dragons—of whom before; for all who are in heaven communicate with those who are below; thus they have connection and make one. This is according to order. Hence it was, that, when the lower ones were removed, those also who were above were drawn away likewise.

5426. The dragons, from influx from the higher ones, conspired against the heavenly doctrine, which they wished utterly to destroy. That conspiracy was discovered, and, then, the dragons, who were very numerous, were cast a very great distance towards the south-eastern angle, until they were scarcely visible. Consequently on this, it was then seen that a vast multitude of such ones who were in heaven, fell down from the heavens on every side for the entire distance; and the fallen multitude appeared like a starry mass, as it were a Milky-way. This is described by the dragon drawing down the third part of the stars of heaven upon the earth.¹

5427. Their casting down was at first seen from south to north towards the eastern quarter; afterwards, towards the northern; then, also, somewhat towards the western; and it took place on to the surface of the earth in that part.

[5427]¹. In their place, ascended those who have been in the affection of truth for the sake of truth, and were reserved by the Lord to this time; for angelic wisdom can be given and communicated to those, but not to others.

5428. When the dragons looked upon those who were in heavenly doctrine, they fell into fearful agonies, and were

¹ See Rev. xii. 4.—Ed.

tortured and tormented; inasmuch as they cannot endure Divine Truth.

5429. Michael, in the Apocalypse,¹ are those who are in heavenly doctrine: the blood of the Lamb,² by which they conquered, is the Divine Truth of that doctrine.

5450.³ Some hideous black horses were seen like dusky clouds. They approached me, and I felt behind me the sphere of adulteration. I wondered what that was. Certain ones at my back were then heard to say: "What need of knowledges, thus, of truths; it is sufficient that one is in holy worship." It was thence perceived that those dusky clouds were from these. They were then told that outward holiness, without knowledges of truth and good, is not holiness, because there is nothing from heaven in it; for it is from an empty man from whom nothing is perceived. They were also told that a man's love, namely, of truth and good, is in all and every one of the things of [his] worship: hence, if there is nothing [of this] within, what must the quality of the worship or the quality of the holiness be? Those of this description think of self and from self. [It was said], also, that a man is not able to have heaven in him without knowledges: for instance, if he does not know of the Lord, that all good is from Him, and of himself, that all evil [is from him], and that from this knowledge comes the humiliation which belongs to worship. If these [knowledges] are not in the humiliation it has not anything in it, since only the mouth produces it and not the heart. Thus, too, it is in many other instances, namely, that things must be known before they can enter into the formation of the understanding and the will, or the faith and the love. These who were of such a character were monks,⁴ because they keep everybody in the greatest obscurity and darkness: thence it is that papistical darkness arises. Those, namely, who are of such a character, averse to knowledges, by which, all the while, is the way to heaven, and who place the whole of worship in outward things, are the Gog and Magog of the Apocalypse.⁵

5451. Those who are in any doctrine, although not entirely true, and are nevertheless in the good of life, are in heaven; for falsity of doctrine is not falsity when there is good in it. All in heaven differ as to truths; but those who are not in any doctrine cannot be in heaven.

¹ Chap. xii. verse 7.—Ed.

² *Ibid.*, verse 11.—Ed.

³ The numbering leaps, as here, from 5429 to 5450, the Latin Editor tells us, in the author's manuscript.—Ed.

⁴ "Monks"—inasmuch as it is Protestantism which is signified by the Dragon—must, it would appear, be here employed as a synonym for the "monkish policy" described.—Ed.

⁵ Chap. xx. 8. See also *Apocalypse Revealed*, 858, 859.—Ed.

ABOUT THE RUSSIAN NATION.

5452. The Russian nation dwells in the south-eastern angle—right in the angle—under the earth there. They are in greater darkness than the rest. I was conveyed to that part; and, at first, I saw a dirty place where were many who deliberated about matters relating to their kingdom, and indeed about liberty such as [is enjoyed] in other countries; but they did not show themselves; they were in complete concealment. I afterwards heard one saying that they feared the Czar, and that the Czar was everywhere.

5453. After this, I was carried down to others of that nation who were better. They worked continually. After this to others, who also worked. I afterwards saw many who were leading women in procession. It was heard that this was heaven to them!

5454. I heard, after this, that they do not care for religion, and scarcely anything else than that if there is a God there is; if it is asked where God is, that God is in heaven; if they are asked whether He created all things, they do not comprehend, because they suppose that, in that case, He will walk about in every direction and preserve things. In a word, they are entirely empty; neither do they care for truths, as such things [prove].

5455. It was said, also, that they were inwardly wickeder than others, and that they operated, in an exceedingly powerful way, by means of phantasies, but are not skilled in magic; for those learn magic who are in knowledges, but not those who are not in knowledges.

5456. They who were the better amongst them, were, to a great multitude, carried down thence towards the north, beyond the deserted Babylonish region there, and let into a plain, at a great distance northwards. There, this region is terminated in woods, in which are those who are as it were wild beasts. They enter into vaults in various places there, and scarcely ever appear above the surface. The tract of those there, is on the northern side, towards the eastern angle thereof.

ABOUT THE PROFANE OF VARIOUS RELIGIONS, ESPECIALLY OF
THE ROMAN CATHOLIC.

5457. There were collected into one [assembly], profane spirits of both sexes; and, in the first place, those who were of the

Catholic religion. All of them, also, are those who have believed the holy things of their religion, and have profaned them; as, for example, those who have contrived deceitful arts against others in any way whatever; who have perpetrated crimes, without and within monasteries; who have debauched girls in monasteries, and the girls themselves who have been debauched; their Superiors, of both sexes, who have allured [the girls] and permitted [these things], and who have, afterwards, contrived their murder, secretly, lest their crime should become known: besides other abominations [which they have associated] with the holy things of their religion—which abominations must be withheld.

5458. All such, gathered into one [group], were cast into an extremely deep and dark pit which was opened in the midst of the middle region, and there were hidden away lest they should appear. Thither these—of both sexes—were cast; and they were collected in the angle between the north and the east.* * ¹

5460. * * ¹ Thither also were sent those who have persuaded others to abominable deeds, also by magical arts; and those, too, who, in the other life, have declared that they are Christ, either that they are Himself or are sent by Him, and have spoken piously and devoutly, and, under that mask, have contrived crimes. There are very many of such a character, especially from the Catholic religion; the simple-good can be misled by them. Such were seen, first, [issuing] from the monasteries in the western quarter, not from the northern.

5459. After this, in the midst of the western part, almost within the Babylonish territory there, the land was seen to be drawn down from the earth there to a certain quadrangular space. This was felt as if the shirt were being drawn away from a man's genital region. And then appeared there as it were liquefied flesh, dissolved by putrefaction. Thither all those were cast who have lived well exteriorly, have attended preachings and the Holy Supper as a habitual practice and frequently, and yet, inwardly in themselves, have planned murders and adulteries, and have cherished hatred towards the neighbor, revenge and ferocity without pity, and have never performed any repentance other than that they have prayed that their sins might be forgiven, and nevertheless have not thought about those hatreds, revenges and cruelties, but have persisted in them, not thinking of those things which are then read and said, [namely] that those are forgiven who examine themselves and after [the worship] shun, and are averse to, [their] evils.

¹ These *asterisks* are evidently intended to signify that no. 5460 should follow immediately after no. 5458. We have, therefore, placed it accordingly.—ED.

Such ones, because they have always believed, and nevertheless have lived thus, were cast forth into that profaners' pond, which appeared like fluid, naked, putrefied flesh. Thither were cast all, of various religions, howsoever many, who have been of such a character; and this to a vast multitude. After this, that pond was covered with dust brought thither from its southern shore.

[5460]¹/₂. After this, there was seen in that pit a smoky vapour rising on high, as if towards heaven, to a certain mountain there, on the summit of which those who are there have placed a certain devil, whom by means of phantasy they clothed in white, whom they called God the Father, and to whom they offered adoration. There were many such [devils] one after another, to a very great number. Twelve, who wished to be thus worshipped, rose up thither: they were all collected into one [group], and were seen cast out of the northern side towards the west, and thrown into the profane pit. Among them were some Jesuits.

BABYLON THEREAFTER. ABOUT THE SWEDES OF THE EQUESTRIAN ORDER,¹ AND ABOUT OTHERS OF THE SWEDISH NATION.

5461. Certain ones appeared in the western quarter, slightly removed from the middle part, towards the southern, who had badges on the front of the breast, and were girt and decked with the bands and stars of the Equestrian Order;¹ and it was perceived that they were of those who have belonged to the Equestrian Order¹ of Sweden. I then heard the angels saying, about them, that they were such as have changed their disposition which they previously had, namely, that they [now] thought only of themselves, of their dignity and of their pre-eminence over others, and, thus, that they determined all their thoughts to themselves; and, if to others around, still so that, on account of such badges, they regard, venerate and worship themselves more than others: thus, all [their] interiors are determined to themselves on external grounds; while, formerly, that nation was not of such a character. They did not think of self from external considerations but from internal; so that they have, now, by such means, become external men. They said that they deserved to be set over others more than others did; and therefore offices were given them. When, however, they were in a certain senate, and began deliberating about solid realities, it was perceived by the angels that they were not able to speak from interiors, or to see the things within themselves,

¹ It was this "Order" that Swedenborg himself belonged to.—ED.

or to discriminate good and evil, from judgment, but only to speak from the memory, and thus not to judge anything except on the ground of agreeableness; and this was because they were now in such a Babel, thinking of themselves, and also of their importance in the eyes of others; for as far as this occurs, so far interior obscurity supervenes, and [the disposition] also deteriorates. Wherefore, they were expelled from their offices, and sent far away into the west, that they might seek offices for themselves [there]; but, wherever they came, those there told them that they thought only about themselves and not about their duties, save from an external sensual ground, not from the understanding as others [did]; and that, the sensual sphere reigned more with them than with others; therefore, also, they were not received, but sent into other places, where they found none over whom they could rule. At last, they were reduced to extremities, so that they begged alms.

Those¹ who are external and sensual, reason and speak cleverly, but only from the memory, when they regard themselves, or are [arrayed] in those badges; but internal men are different. The former, at that time, see nothing from internals, but only from the memory.

[5461] $\frac{1}{2}$. A certain one, also, called Lagerberg, on whom such Equestrian Order and badge was conferred, and with whom it is well, inasmuch as he has studied the good of the country and wished it well—not from pride as some others have done: he then saw these, and said that he discovered the same tendency in himself, viz., that when he had on the badge, he was not able to think as before he put it on, because he was then amongst those who were powerful from thought of self—and also when he was at home and had the Equestrian robe over his dress; but that, when he threw off that robe, then he immediately returned to his former judgment and his former disposition; wherefore, he gradually discontinued putting on such livery at home, and only [wore it] in public, because of the injunction.

5462. It happens similarly with those who are in employments and in dignity, and think only of themselves, of their power, of their authority, of their knowledge and of their superiority over others. Many Swedes who are of good family, are of such a character, because they almost all affect dignities and also titles, solely that they may be distinguished; and because they are now become external or sensual men, they are more like this than they were formerly.

5463. Evil and infernal spirits who have been released in

¹ In the Latin Edition, this short paragraph is printed on the margin.—ED.

order that they may minister to men—thus who are in the world of spirits—all know how to lead those who think of themselves; and they also do lead [them] whithersoever, even towards whatever hell, they will, as far as they are able to turn their thoughts to self; but those who do not [direct their thoughts] to self, but to others whom they esteem more worthy than themselves, especially if to the Lord, they are unable to move. When a man thinks of self he is in the love of self, and of the world for the sake of self—if he prefers himself before others, and [considers] that he is abler and knows more than they, and is superior to others; but they who think of others, are in charity towards the neighbour, and in faith and love towards God. Evil and infernal spirits know how, by various arts, to turn the thoughts of another spirit upon himself, and thus to lead him whithersoever they will. Some do it by magical art; some by arts of phantasy; some from communication of the thoughts and by influx from themselves at the time:

5464. (1) They place themselves at the back, below and above, and there they thrust in their thoughts; they turn the thoughts of another spirit, and thus of a man, to himself, to his own power, to his own praise, in a word, to the proprium. Almost all infernals know how to do this. (2) Others gaze upon various parts of the body and upon the head; and, where they see anything black, they know the proprium still rules there—for the proprium is black, because it is of the love of self—and, then, they seek to learn what of self is there, and, when they find out, they infuse their own thoughts there, and lead [their victim] whithersoever they will. (3) Some look into the forehead; and, if it appears black, they then lead him; likewise, if it is greyish-white like a plastered wall, inasmuch as this indicates simulated external sincerity; but from him in whom they see human flesh they withdraw, and him they do not lead. (4) Some cast a black veil over his face and also over his breast, and thus they magically take away his thoughts of the neighbour, and oblige and compel him to think of himself; and so they lead him, but not like they do others who are black of themselves: the former return immediately. (5) Some enshroud another in darkness and convey [him] into the dark, and so compel him to think of self. (6) From the colour around a spirit or man—black, white, flesh-colour, or yellow—they conclude something about the man's state as to his proprium, or self-love. Where it is black, there is self-love: such a one is led; and it is according to the intensity of the black. (7) Some only perceive by means of the thoughts of another—for there is a general law of thoughts—and these insinuate themselves into them and turn them to [the victim's]

proprium and love of self, in all ways—by phantasies, by magic, and by the aid of many of the hells; and, so, they drive him to thinking about himself; and, when it comes to that, he is in their power. (8) Sirens know how to insinuate themselves into the various affections which are the ruling love of a man; and so they take him with them. Also, they know how to reduce the thoughts of another, magically, even to the sensual, which is the extreme external; and, when he is reduced to that, they induce various phantasies and lead him whithersoever they wish. It is the sensual of man where his self-love, or proprium, resides: so far as he can be drawn up, or elevated, out of that, as to the thoughts, towards interiors, so far he can be led away from his proprium. Man's sensual, at this day, is, with most people, wholly corporeal, and has not anything spiritual. (9) It was granted me to perceive when I was in the proprium, and when not in the proprium. When in the proprium, I was fit for nothing; wherefore, I was led out of it by the Lord, as far as that could be done. Hence is manifest what the love of self, and the love of the world for the sake of self, is. When [any] are led in the proprium and borne away, they appear to be led down through the surrounding places; which is according to the changes of the state of the thoughts. There were some such of the Swedish nation, whose desire it had been thus to reduce the thoughts of other spirits to subjection, and so to lead them whithersoever they would; but they did not know how, save one or two of them. They were in the western quarter.

5465. [I was] looking to the east in a certain desert place which ended in a wood, where, also, some were wandering about. These drove certain ones into the proprium, and led them to self; and, amongst them, were some known to me in the world. But by reason of the fact that they were set over others—for they were without rulers—they, therefore, infested one another dreadfully; as happens where there is no magistrate and no order, or no government. I was conveyed to this place; and it was found that those there were such as had no fear of God nor regard for man, so that they cared for no one; this is how it was that they acted in such ways from the hells. The majority of them were of the common people, who, nevertheless, have thought craftily and wickedly within themselves in the world. Visitation was then made upon them; and, when it was proved that they were of such a character, those were taken from them, who, by the arts of phantasy and magic, brought them thither; and there was opened, in the middle region, a great cavern which reached into the depth; and into this were cast all who were there, and all those who were in the woods were also sought out, and cast thither likewise.

There were, moreover, many who appeared upon a higher place at the end of the wood, who were such as knew something about God. Those who were yet like the rest, were also cast into the same cavern. It should be known that all such are conducted together to the same place—this is usual in the other life—thus, those who were such [were conducted] to the tract in that part, and into the woods. Those who were in that tract, knew how to hide themselves in certain subterranean vaults ; also, those who were in the woods ; but they were got out of them.

5466. There were, moreover, still craftier ones who were more skilful in reducing others to their propriums and leading them. These dwelt under the earth in a long row, right in the extension of the angle between the west and south. From the middle-space into the far distance, is what is called the extension of the angle.

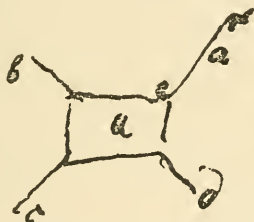


Fig. 8 (*fac-simile*).

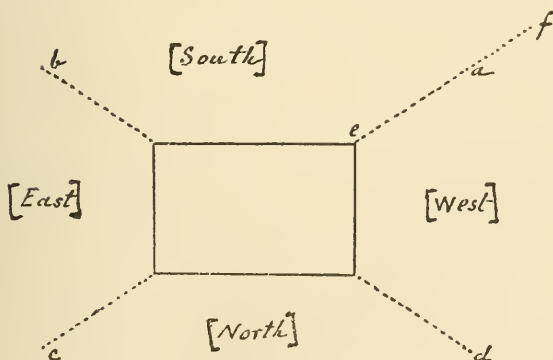


Fig. 8 (*interpretation*).

Ba is the south ; bc , the east ; cd , the north ; da , the west. The extension of the angle between the west and south is aef :

this is what is called the extension of the angle. They dwelt along that extension ; on the western side, men ; on the southern side, women who have been harlots ; towards the middle region, those who have known something about the Divine ; further removed towards *f*, those who have known nothing about the Divine. They were thus arranged : consequently, the men were on one side and the women on the other. Where the women dwelt, there appeared a sulphureous brightness as it were, which was by reason of the lasciviousness in which they have been in the world ; for lasciviousness, amongst women, so appears in the other life when they are together. But where the men dwelt, there was darkness. I was also led to a certain place there ; and it was seen that they dwelt in their chambers like harlots, but, outside, sat upon seats about the southern wall. Afterwards, visitation was made to show of what quality they were ; and it was found that the men, who were wicked and cunning, have, by various arts, stolen men from elsewhere and conveyed them to the women, who treated them cruelly in different ways. It is said that they stole them ; and this happens when they lead them to their proprium, and thus carry them away whithersoever they will, according to the former showing. Those men, also, were able, by their wickedness and art, to lead away spirits whom others cannot—as, likewise, was done with certain who were with me.

5467. After the visitation had shown that such was the character of the women, and of the men, who dwelt in a long row along the extension of the angle, then followed the judgment, [namely,] that all such ones were cast into hell, from which they could never more go out. The women were cast into a place burning with sulphur and fire. This place, or this shining pond, appeared just as with those in the houses which were luminous with the sulphureous [sphere] of lasciviousness.¹ Into this pond all the women were cast. The pond was situated crosswise to the end of the angle, extending itself from the west into the south, transversely to the angle. It was large. They who were cast thither were a great number. The men, however, who dwelt along that angle, were cast to the western side into an abyss of a like description which opened in front of that pond, which abyss was dark and extended deeply under the sulphureous pond. Forwards, also, opened a similar abyss, which likewise extended under the other : into this, were cast those who knew about the Divine and who attended churches, and nevertheless had all the while been in a like wickedness.

¹ See previous no., 5466.—Ed.

5468. The extension of the angle between the west and south is *de* [Fig. 9]; the sulphureous pond into which the women were cast, *ae*; the abyss where the men were, *b*; the abyss, farther forward, into which those were cast who knew about the Divine and were still of such a character, *c*. But of these let something now be said.

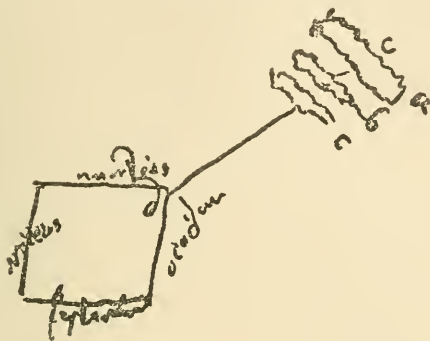


Fig. 9 (*fac-simile*).

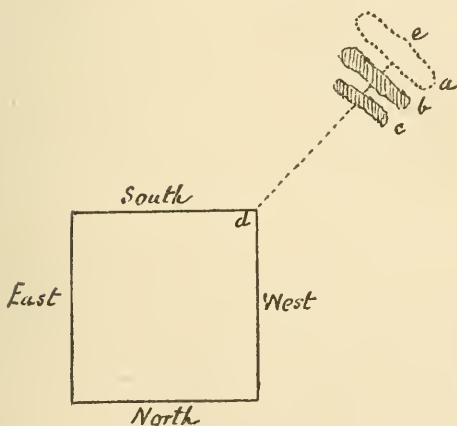


Fig. 9 (*interpretation*).

5469. Since, however, evil spirits who care nothing for the Divine, are able to effect nothing, by any art or phantasy whatsoever, except they have with them spirits who know the Divine, thus who have known some of the truths of faith, it was therefore inquired where such ones were as might bear them aid; and they were found in a certain mountain above, over the middle-space, towards the west. There was there a

vast multitude, of both sexes, of such as have been in the like wickedness, and stolen men by various arts, phantastical and magical, and led them into the cavern in the western region, at no great distance from the middle-space—where, also, the brightness appeared—and there barbarously entreated them in various ways. When this was discovered, then, all those women, to a great number, who were in the cavern, were cast into the sulphureous lake, *ac* [Fig. 9], and the men into the anterior abyss: all the women were adulteresses in the world, and the men adulterers, and, in various ways, enticed to adulteries. These, howsoever they may have frequented churches and participated in the Holy Supper, still are such that they care neither for God nor men; and, in the other life, they abandon themselves to such arts—in which they place the delight of their life. Those who [were] in the mountain were of various nations; some of them, also, of the Swedish.—

[5469]¹/₂. After some time, a great part of them were transferred from those hells, an exceedingly great distance in the west, to other hells. They were seen by others, who were horror-struck—they were so monstrous, corpse-like and vile. They were seen by the last pope; and it was said that he never saw anything more horrible. [I saw] also among them, in a house, some who had been nuns; of [one of] whom nothing such was suspected. I spoke with her.

ABOUT THE FOUR ANGLES, AND ABOUT THOSE WHO ARE THERE,
AND ABOUT THEIR LAST JUDGMENT, ALSO ABOUT THE DRAGON
AND ABOUT THE ABYSSSES INTO WHICH THEY WERE CAST.

5471.¹ All things in the other life must be considered in relation to such a site [as in Fig. 10]. The middle-space is where those are who are truly Christian; and in its midst [A] is the New Jerusalem. It is quadrangular. The angles must be regarded in relation to the extensions into the quadrangle: as, for example, the angle between the west and south is *ghik*; the angle between the east and south is *ab*, etc.; the angle between the east and north, *op*; the angle between the west and north is *mn*: these lines are called the extensions of the angle.

5472. Those who were situated along the extension of the angle between the west and south, *gh*, and the sulphureous lake or pond, *l*, and the gloomy chasms, *k*, *i*, have been written of immediately above²—which see.

5473. They who were situated along the extension of the

¹ For no. 5470, which is Fig. 10, see page 420.—Ed.

² No. 5467.—Ed.

angle between the east and south, *ab*, were those who have cared nothing for the doctrine of the Church, but have applied the sense of the letter of the Word to whatsoever they chose, and thus to favouring whomsoever [they would] and their loves and principles; thus, who have not lived well, and have, in the way specified, been adulterers with the Word. At the southern side, along the extension of this [angle], were the women of such a description; and on the side towards the east were the men of such character—thus, the women and the men dwelt apart. They were, therefore, adulterers in the spiritual sense. Visitation came upon them, and, after it, the men were cast into that long chasm tending towards hell in that part which appears at *c*, according to the degree of the adulteration they have committed being more or less. The women of such a character were cast into that chasm, *d*, at the southern side [of the extension]. The clergy who have been such and have lived ill, were cast into that chasm more distant from the others, which is at *x*; and, there, it appeared, below, like a coal-fire, and the smoke thence issuing was like the dust of powdered black coal. In the women's chasm, below, appeared a horrid coaly glare. After these were cast into these places, a vast number of similar ones were cast down into the same chasms, and expelled thither from various mountains in the east, where *z* is, and round about; then, also, from mountains in the south, and, likewise, some from the middle—all according to the degree of their adulteration. It was an immense number.

5474. After this was shown a plain, lower than the ground, in which were various dark, subterranean places at the sides, exceedingly broad, situated where *EF* is, crosswise to the angle. Thither were brought down all those, of whatsoever condition, both priests and others, who have had no doctrine—thus not a fixed but an unsettled faith—owing to the fact that they have studied the Word only as to the sense of its letter, and so did not explain anything in it according to the doctrine of their Church, for which they had no regard. For they who do not care for doctrine, have not a fixed faith but an unsettled one; therefore, they do not possess in the other life an intellect which can be illustrated. These who are there, have not lived so very ill, but, in externals, morally well; some not so well. There they are separate: they obtain a situation according to their life. They were gathered in that part, successively, from the first centuries; and, now, many are brought down there. It is quite a large and roomy space. Those who are there are not so badly off; but the states of their life are changeful and uncertain. They do not dwell in stated houses, but now in

these, now in those; for the reason that they do not possess a fixed, but only an unsettled faith. It was said that those who are cast thither are not able to go out any more.

5475. *It should be known that those two chasms, c and d, also that great plain, EF, are what are called, in the Apocalypse, the*
5470.

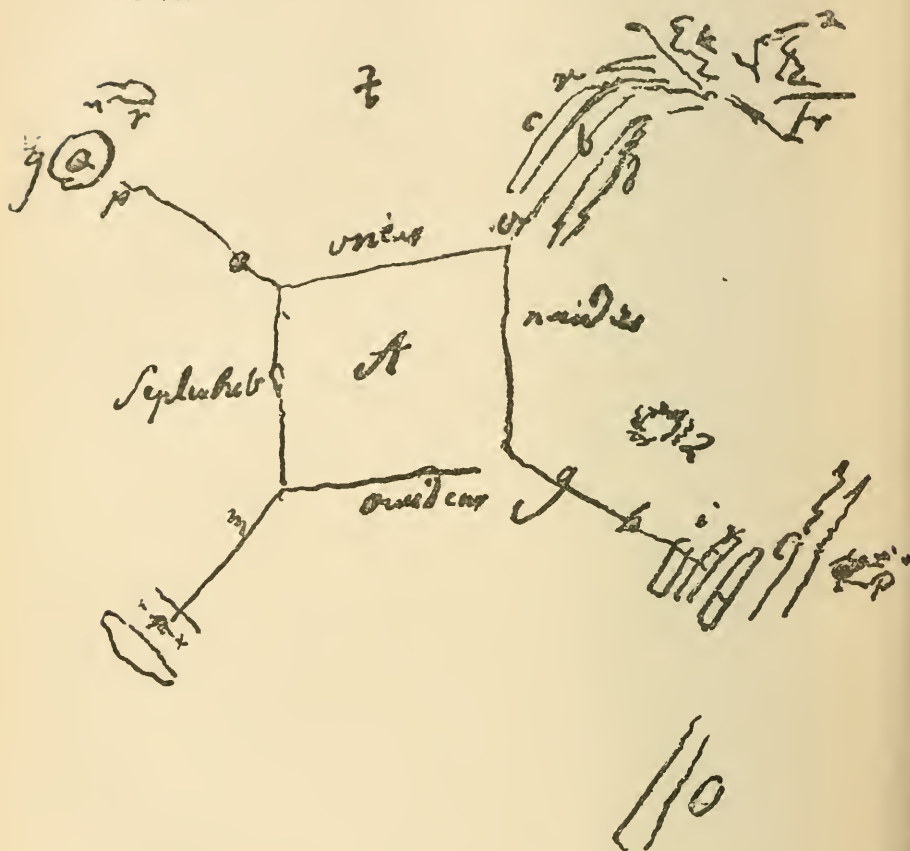


Fig. 10 (*fac-simile*).

[For O, see no. 5487; for Q, *ibid.*; for P, no. 5491.]

*abyss into which the dragon was cast; therefore, those in them are dragons of the abyss,*¹—Apoc. xx. 3; and, in that great plain, EF, are those who have spiritually committed whoredom with the Word: in those two anterior ones, those who have committed adultery with it.

¹ Translated in the Authorised English Version, “bottomless pit,” but “abyss” in the Revised.—Ed.

5476. Beside the angle between the east and north, along its extension, *op*, dwell those who have lyingly made themselves out, before men, to be sincere, devout, and characterized by every virtue, also that they were endowed with faith, and who have thus, in various ways, led men astray, inducing them to believe that they were such; whereas, all the while, they have been utterly insincere, thieves, harlots and infamous. I have

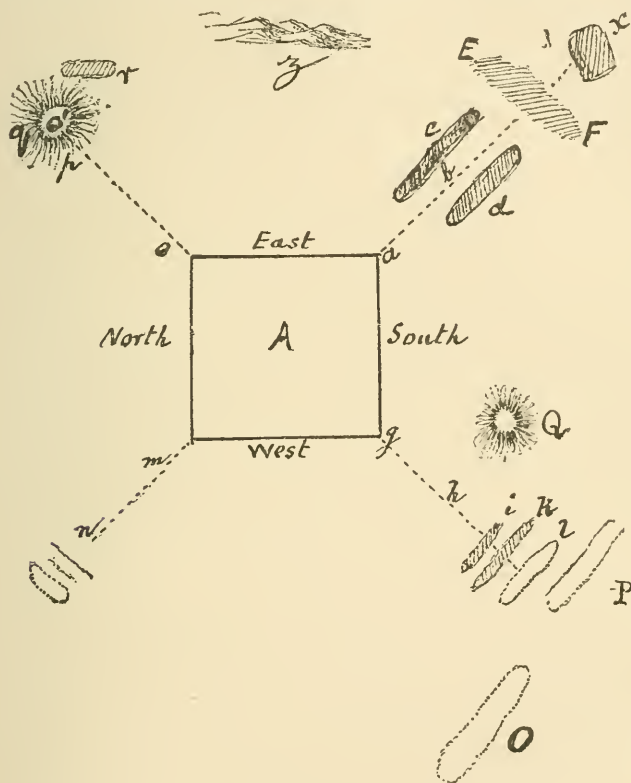


Fig. 10 (interpretation).

heard that they have seduced whomsoever they chose, by lying. They have spoken as if from the heart and trustworthily; devising many such means by which they might persuade. There were, on the northern side, the women of such a character, who operated powerfully by phantasies; on the eastern side were the men, all in chambers there, under the earth, in a long row. The men and women of such a description who were worse than the rest, were shut up more interiorly.

5477. Visitation was made upon them, and they were found to be such, on both sides; and then they were all cast down thence, and, in fact, into a certain mountain, *q*, at the end of the angle, in the midst of which a shaft opened leading into the depth. Thither were cast the women of such a kind, to a great number; and, into the dark chasm beyond the mountain, in a certain plain at the eastern side of that mountain, a little farther on, at *r*, were cast the men who were such.

5478. At length, [some] from the hells under the middle-space, were also cast thither, even to a great multitude; and they were not seen [to come] from the mountains, but from the hells under the middle-space. The men were cast into the chasm *r*, the women into the shaft in the middle of the mountain, *q*, *o'*.

5479. At the angle between the west and north, beside its extension, *mn*, dwelt those, who, in the world, have known nothing, and were thence in blindness as to spiritual and moral things—of an utterly gross nature; some, also, were as it were idiotic, inasmuch as, in the world, they have wished to know nothing about the doctrine of the Church, nor about the Word . . .¹ There, also, are the two chasms, the forward one for the men, the hinder for the women; and those who are, in turn, sent thither, are as it were idiots, many of whom are such as have been called wise, or clever, in the world, but who yet have denied the Divine, have cherished hatred and revenges in their heart, have been adulterers and the like, whatever [they may have been] in moral life: those who are such, lest by means of the gift of natural ingenuity they should hurt others, are sent thither, and there they grow idiotic. Such, too, within a short time, were also vastated for two days together; and, when they arrive at that place, they become stupid and go as it were silly, just as though they knew nothing at all; for, except this happened, they would do evil to many by means of the gift of their ingenuity and its abuse. *Lagerberg*² was sent thither because of his haughtiness, arising from dominion in the world; on account of his confirming himself in adulteries by intrigues before his marriage (he also afterwards confirmed in himself that there is nothing of evil in them); on account of the revenges which he cherished in heart against all who opposed themselves to him; on account of denial of the Divine, believing that religion is only to be countenanced for the sake of the masses; and because he did not care for any of the doctrinals of the Church, but only delighted in reading and re-reading the transactions of the senate, and the like—on

¹ This hiatus occurs in the Latin.—Ed.

² See above, no. [5461]₂.—Ed.

account of the delight he took therein from his youth, stimulated and enhanced by reason of the influence he possessed thereby. He was not a man of society, because he was stern : hence it was that he was given to such [pursuits]. He was explored, and so exposed ; wherefore, he was vastated within two days and sent into that anterior chasm, and became foolish like the others. He breathed revenge right up to the last, and this for [slight] cause, because, namely, he was hindered from carrying off another man's wife. The light (*lux*) in that chasm, was altogether coaly—nothing else.

5480. After this, it was seen that a large number who were there, rose up from the lower earth in the western region towards the southern ; also of those who were carried into the mountains which were in the east in place of those who were cast down therefrom—of whom above [no. 5427½]. For, when evil spirits are cast into hell, then good ones succeed in their place, most of whom have been concealed and reserved by the Lord in the lower earth, and thus taken away from the contagion of the evil and there initiated into spiritual life. It was said that they were such as have learned the doctrinals of the Church in youth for the sake of the reputation of being learned in such matters ; but afterwards, led by the Lord, they have, by their means, imbued the Christian life, and, as far as they have done this, so far have put off the pride of erudition.

5481. *Dwellings according to the quarters above the earth.*¹ In the western quarter, towards the south, dwell those who are cunning and wicked, wishing to lead others to the north. There, are the dull ones ; thus, those who enjoy no talent for injuring and leading others.

5482. In the northern quarter, towards the west there, are those who are dull and enjoy no talent for injuring and leading ; but, towards the east there, dwell those who ingratiated themselves and seduced by lies, thus were cunning and wicked in that way, and also wished to lead others.

5483. In the eastern quarter, towards the north, are those who are in lies, and by that method cunningly seduce—thus, who are not in any religion ; towards the south there, those who are not in any doctrine, vacillating and believing whatever they have a mind to : to some extent also these are domineering.

5484. In the southern quarter, towards the east, are some who are domineering, and who are in high employments, and who do not know anything with certainty. Towards the west, were some who were crafty through affections, as sirens and others.

5485. These [habitations] are above the earth where they

¹ The Latin text has *diem*, but there can be no doubt that *terram* was intended by Swedenborg. See the opening words of no. 5485, below.—Ed.

appear, and are evil. Those there who are in mountains and rocks above the earth, and those who are below the earth at various levels, are, differently from the former, both good and evil.

Angels and good spirits know, solely from the path which spirits pursue when they walk about, what their quality is.

ABOUT THE SIRENS AND THEIR LAST JUDGMENT.

5486. Of what quality, and who, sirens are, has been described several times before. They are the worst of all in the other life, and exceedingly destructive above all others, inasmuch as they are able to seduce whomsoever they approach, if these are not taken away and protected by the Lord. They are an impious crew; for they enter into the affections, both good and evil, of all, by both phantastic and magical arts. They conspire with all the hells. In a word, they are more diabolical than any others. There are also men of such a quality, who, in the world, have acted similarly, and have entered into the friendships of every one whatever, by insinuation into their affections and interests, solely for the sake of gain and of obtaining rule over them, and, so, by those means, of governing. It has, also, been matter of indifference to them whether they insinuated themselves by piety, by charity and love, or by impiety, profanity, by murders, by gross flatterings of all evils, by taking oaths, etc.

5487. The siren-women dwelt together upon a mountain in the southern quarter, towards the western, where they were together, and infested all round about, even those who were very far removed from them—for such is their nature: wherefore, visitation was made upon them, and it was found that they were of such a quality. For this reason, they were brought down, by force, from the mountain far away towards the western line, and a very great distance above it, till they scarcely appeared—to the western side, beyond the line there, to the farthest boundary of the Christian territory (but where the Christian domain ends, inasmuch as they had no religion); and there they were cast into a lake there situated, crosswise to the western quarter in that part—at *O* [Fig. 10] there: the worse ones amongst them being the nearer to the line. The sirenic mountain, or the one where the sirens were, was at *Q* [Fig. 10].

5488. After those women who were in the mountain were cast into the lake mentioned, they were borne away by their own hell—which was in the southern quarter near the middle-

space—where was an immense multitude of them. They have been sent and led down thither for many years. The number and multitude was enormous, and seemed to fill the whole exceedingly extensive intermediate space. There were as many as several myriads. An exit opened for them in the southern region, and they were brought down to the same place and all cast thither.

5489. After this, some were sought for who had hidden themselves in the mountain. The search was prosecuted by men of a like wickedness to the women's. They seemed to enter a shaft which was in the midst of the mountain. They stole into this; and it seemed that they excavated a space there around the mountain, at another part of it, to an extraordinary distance, which went round and round and at length from cavern to cavern. Thither fled the worst of those women, who have also committed murders and studied magical arts, and likewise profaned holy things. Those women were thrown down there through the shaft in the midst of the mountain, and were cast into a place there towards the southern side.

5490. After this was accomplished, it seemed that dust was as it were spread over the whole place, so that it was covered up, in order that no one should ever rise out thence; and one could scarcely tell where they were.

5491. Afterwards, the men of such a quality were cast into the place *P* [Fig. 10] there, which is on the southern side. They were led beneath, out of the underground [places] in the western region; and, first, those who were there under the earth near to the southern line. These were conducted down over the mountain to their place, and cast into the part of it nearer towards the angle-line. Then, from underground, rose up, in the western part, almost in the midst, some worse ones, who, in like manner with the sirens, were able to enter into the affections of others, equally by means of profane and by means of holy things. They were also taken down over the line towards the sirenian mountain—but at the western side of it—to the same lake, into the midst thereof. And, finally, there rose up from underground, in the west, close to the northern line, those who have been the worst of all, who have committed murders, thefts and adulteries; who have been atheists and nevertheless appeared like angels of light—making a display of holiness; who, also, have, in secret, practised magical arts which they have learned from the diabolical crew—about which, however, nothing was divulged in the world. They, also, were brought down upon the angle-line, but at the eastern side of the mountain, to that lake, and were cast

thither towards its farther angle: thus, they were hidden so that they might never appear [again]. Thus was that atrocious crew cast into hell: it was also exceedingly numerous.

ABOUT THE STATE AFTER DEATH AND ABOUT THE HELLS.
ERIK BRAHE.

5492. There was a certain one (Erik Brahe), known to me in the world, who, while in the world, lived gaily, and cared only for worldly things. When he was about to die, he prepared himself more devoutly than any one, until the priest and all [present] believed he would come into heaven on account of his repentance at that time. I spoke with him the third day after death; and then, immediately he encountered acquaintances there and saw such things as he had taken delight in in the world, he returned to his former life; so that his repentance at the time of death amounted to nothing at all.

5493. On the fourth day after death, he was summoned to judgment, being led below, in the western quarter towards the south, somewhat away from the middle; and, there, how many adulteries he committed was disclosed; that he murdered one woman, and ravished many by force, besides hundreds of other adulteries. After this, were recounted, in order, the tricks by which he stole wealth, and thus robbed by clandestine arts; which he did as much as many hundreds [of times], and up to many thousands of copper Thalers. And these things were enumerated in long succession, one after another; nor was he able to deny anything. The enumeration took place according to the members of the body. He had lived continually in luxury and in the practice of atrocious arts; wherefore, he was that day cast immediately into hell. [He was] now, first, where are the filthinesses which proceed from adulteries and rapes. He there appeared black, like a devil. Communication with heaven seemed to be taken away—which appeared like streaks of light being lifted from him.

5494. After this he was removed thence, but with scarcely any mastery over himself. Still, some things which were with him were called forth, and the hells with which he had been associated when in the world, were discovered. They were most wicked; for he had committed many crimes, and always so prepared the way beforehand that the affair could not be brought home to him. Among other hells, was one in the west towards the northern angle under the earth; in which part were many most infamous and most wicked hells. There was communica-

tion with one of these ; and, then, they who conspired with him were grievously punished. Hence, others, who also endeavoured to rise up, bewailed, in a loud voice, that, if he roamed about at large, they would run into his grievous punishments—about which they made great lamentations. It was hence manifest that they could by no means rise up out of the hells, for fear of punishment ; for they bewailed, in a loud voice, that if he was free they could not do otherwise than rise up and be punished—that is, if he should bring them into pride and into such things as relate to pride.

5495. On the fourth day he was taken away from thence, and there was given him his former life, such as he had in the world ; and, on the fifth day, he rushed into all crimes according to his criminal arts, and these such that the angels were horrified ; and he was also most grievously punished several times. This was on the fifth day after death.

ABOUT THE HELL OF POISONERS, ASSASSINS AND MURDERERS.

5496. They who, in the world, have been poisoners, assassins and murderers, are, in the other life, carried immediately into hell and vastated ; and, lest they should sally forth thence and commit evils, they are tortured and tormented with the most grievous punishments until they no longer talk of ascending therefrom. The hell of these is the first in the western quarter towards the north, somewhat remotely from the middle. There are several depths there, according to the degree of the evil. In that part, they torture one another, even, at length, until they lie as if half-dead—[appearing] in the light of heaven, it is said, like phlegm, with very little interior life.

5497. I saw that they raised themselves out of that hell, and menaced others with such evil as their own, which is, as it were, death-bearing. If, also, they come to men, they bring death upon them immediately ; and this in the occiput, and in the spinal marrow, and, with some, in the head. This, also, they attempted with me ; and I came almost into a swoon.

5498. The hell of these is not that hell where the most wicked¹ ones are ; but this one is nearer to the north. In the hell of assassins and poisoners, appear as it were tigers, panthers, and, lower down, as it were dragons and vipers ; because they fawn upon [their prey] before infusing their poison.

5499. I saw them, afterwards, being transferred to a part farther removed in the same quarter, in the north, to the

¹ See above, no. 5494.—ED.

number of some hundreds, and thus hidden away there in hell, where they lie half-dead, and, ages after, are called forth and wander about like fools, totally destitute of understanding.

5500. These are such as were murderers from will and deliberate intention, and accustomed themselves to it for a long time, and afterwards experienced delight in it, and at the same time were crafty and wicked, [though] exteriorly appearing as if honourable; for such ones are exceedingly dangerous in the other life: they are able to infest the simple-good. Thus, they are such as slay men in cold and not in hot blood—as was said.

CONTINUATION ABOUT BABEL.

5501. After several days, an orderly arrangement was effected round about that Babylonish district, and to the entire quarter; so that a girdle, or circumference, was made, at a distance from the midst, a little beyond the Babylonish district. All, there, were of the Catholic communion.

5502. At first, were transferred those hells, belonging to these communities, which were at the south and at the east—those at the south being magical hells, and those at the east, phantastical—and those who were there, were cast in the western sea, in vast number, and into the western gulf towards the north. This happened in the following manner: all who were in the magical hells at the south, were driven out thence and cast into the western sea at its southern part, and along its entire shore, for a great extent towards the west—for the sea extends, in its length, to the west; its width was not great—and, after this, the magical [paraphernalia], reduced to powder, were scattered and strewed upon the sea: which powder looked like chaff. After this, those who were in the phantastical hells at the east, were driven out, also, to a nearly equal distance from the midst; and those who were there were conducted, by way of the north to the west, and part of them were cast into the western gulf there, towards the north, and part in the western sea, at the shore looking to the north—also in a long procession and an immense number.

5503. Afterwards, were taken from the west, in vast multitude, spirits who were under the earth there, and were concealed by the Lord, and so preserved from the contagion of the rest, who were idolaters. They were taken from various places there, and were conducted to the south, to the east, and to the north, and even into places where the evil were previously; so that their dwellings were given them, like the lands of

the nations to the sons of Israel in Canaan; and this, too, round about, making a circumference. Those who were conducted to the *south*, were those who led a moral life from knowledges thereof; so that they lived well morally, but not spiritually because they did not possess the knowledges of the truths of faith, inasmuch as the reading of the Word was denied them; still, they were thus accepted. Those conducted to the *east*, almost at an equal distance from the middle-place of the hells there, were those who said they loved God, but yet were destitute of knowledges as to how He ought to be loved. There was then seen a prostrate man carried through, thither, with face towards heaven; by which was signified that they were like that: these were borne by a short cut, over the midst, to the places they were to inhabit there. Those who were conducted to the *north*, were those who said they loved the neighbour, but regarded as neighbour whomsoever was wretched and unfortunate, almost without distinction; and this, likewise, from lack of knowledges, inasmuch as they were in ignorance, by reason of the cunning of the monks for the sake of gain and self-worship. These, also, were conducted by a short cut. There was a vast number of them, even to many myriads. In the *western* quarter, and almost at a like distance from the middle, were placed those who had their worship from the old-established religion, and did like their parents,—not falling away from their religion by reason of their lack of knowledges. These lay hidden near by the western sea, on the shore looking to the north. All these, and those who are mentioned above, were of the Catholic community, and simple-good.

5504. After this, a great number were sent to all these from the middle—namely, of those who are called Reformed and Protestants, who are in the knowledges of the Church—to the end that they might instruct them, and so prepare them for heaven; for they were, for the most part, in the affection of truth; and it was now provided that they should receive their joys.

5505. Those from the middle, who were in the knowledges of truth and good from the Word, were sent thither to all these—who were preserved there for a long time, as in a school—from different altitudes there. Wherefore, the places there, in the middle, were many times cleansed from the evil—those, namely, who were [only] in the pretence of good and truth, and yet have betaken themselves thither. Of such ones the middle region was, also, formerly purged in various ways, through a long time; for only those who were in knowledges, and the good who instructed the simple-minded of the Catholic communion, were intermingled with them.

ABOUT VASTATIONS IN GENERAL.

5506. Vastations occur in three, four, or even five ways: (1) by the person being let into his life; and then they are detected who make one with him, and thus who made one with him in the world. These are taken away from him and cast into hells, or into other places; but they are taken away. Hence, his life is gradually diminished, as he is let into his loves or into his principles. (2) They are borne around,—which takes place in a circular course, from right to left. If, for example, they are in the west, [they proceed] to the south, afterwards to the east, then to the north, and to their former place; and, then, those are discovered who are of a like character, and are taken away; and, so far as these are taken away, so far the persons are vastated. (3) These are also borne around; and those who have conjoined themselves with the one undergoing the vastation, are turned with their back towards him, and thus estranged from him as to disposition. They also separate themselves; and thus, likewise, his life is lessened. (4) These, also, are borne around, too; and all who make one with the evils belonging to them are cast into another place. When also they are together there, they are taken away from him, like a shirt from the body; and thus perishes communication, excitation, and his life therein. (5) General vastation takes place through punishments, which occur as often as the subject of the vastation tries to do evil to another. The punishments are severe according to the nature of the evil, and frequent according to the persistence in it. (6) He who cannot be vastated thus, is cast into the hells of the foolish, of the dumb and of the stupid, or into hells which suffocate the external life—the internal life remaining.

5507. I saw many such circular progressions; and with some, there was one, with some, many; and also severe and most severe punishments. Thus, there cannot be one who is not vastated, and, after the vastation, is cast into hell, or walks about with but little life. Some are not borne around in this way, but only change their places not by a circuit, and yet are just as much vastated.

5508. Vastations take place with all variety; first, interiors, and successively exteriors, even to extremes; and when these are reached, the thing is accomplished. Vastations are of the loves and of all the cupidities thence arising. The succession, from the inmosts to the outermost of the mind, appears in the body, from the head, to the heel of the foot, successively; and, likewise, the progression is so felt in the body, and last of all

in the sole of the foot. Spirits know, also, that, when it has reached thereto, it is completed. The reason that it is so, *N.B.* is because all man's interiors close in his ultimate in the body; and this, progressively, from the head to the sole; indeed, whatever the degree of succession of every single cupidity, it has its ultimate determination in the body. Hence, also this is the case when those things are called forth from a man which he did in the world: then, they advance from the head, to the arms, to the breast, to the loins, even to the ultimates of the feet, as if all things were written in that; for so, in man, are they arranged in order. In fact, the whole internal of man is like a man: it corresponds also to all things with man. Hence it is that the whole man, from head to heel, is his love.

5509. It is a most usual thing that evil spirits are allowed to do evil, which yet the Lord turns to good. These are the temptations of the good and the vastations of the evil; and they are for the sake of separations and cleansings; for cleansings, like those of the blood in the body, and of the evils in a man about to be regenerated, are continually going on. Those evil ones thus join themselves with the evil everywhere round about, in the rocks and in the mountains, and to such, particularly to those who seek dominion, attach themselves; for such are those who gather others together. After they have been consociated and collected, then, there are, as it were, with them, and in that place, all with whom they have been joined; for they thus make, as it were, one body with them. They then all appear in him [undergoing the vastation] as in a subject; and, then, they are everywhere cast out of the societies to other places which correspond, and to hells. When all with whom he was thus bound have been separated and cast out, then his vastation is accomplished; for he no longer has those who support him. Thus he falls into his hell, and is wholly in evil and its resulting falsity. I saw a certain one thus vastated, from whom the consociations of the evil were plucked away, and as it were stripped off—from the head all over the body, from the arms to the heel. I saw another who was thus interiorly despoiled, who approached interior [ones]. He said that he would carry them upon his knees,—which are between the natural and the spiritual. That one, who has thought interiorly, was able to gather together still subtler ones, even to genii, who were all cast out; and the mountains purged of them. This last continued throughout three days.

5510. Vastations and purifications are going on continually; but the Last Judgment only at the end of the Church.

5511. There are many things which might be said about the purgings of societies, inasmuch as there are innumerable genera

of evils and resultant falses which must be detached continually, or from which the heavens must be cleansed. Also, they are separated alternately: those who are best in the middle, and those who are not so good at the outskirts; and some, according to dispositions and their affections, are placed there at the east, some at the south, some at the west, some at the north—which, also, occurs in a similar way. Thence it is everywhere known what they are in disposition and affection, solely from the place, or situation, in the cities, and on the mountains and rocks; also, in the smaller societies as in the churches.¹

5512. I saw, also, before they were cast out from the mountains, that they were, at first, thus arranged in order, or placed; and that they were afterwards cast out to corresponding positions.

5513. An evil [spirit], when once his external is taken away, which served him in the world for purposes of gain, credit and reputation, lest he should run into a difference of life from others, and lest he should be punished according to the laws,—then acts from the internal, and carries on like a madman, according to all his lusts and cupidities, without restraint and without shame; nor is he able to check himself. I saw many such, who, in the world, were held as honest, and were praised by the multitude. They would also do this in the world if those external bonds were taken away, as is manifest from men who take part in civil war, when external restraints cease. It is hence plain what conscience is; for they who have conscience, which belongs to the internal, are then [*i.e.* in the other life] in intelligence and wisdom more than in the world; for these things, also, belong to the internal.

ABOUT AN EARTH IN THE UNIVERSE.

[5513a.] (*In wakefulness.*—I was led a journey to some earth in the universe—a thing effected through continual changes of state—which lasted for about twelve hours. I was in company with spirits and angels. I was led in a straight line towards the south, and now indirectly upwards, now downwards, to the side of a mountain, and over mountains; also over gulfs. I also heard, here and there in the way, spirits upon the mountains, speaking to one another. I then reflected how immense was the Lord's heaven; for I was able, from the extent which I traversed, to compute, by making a comparison

¹ The arrangement of worshippers in the churches, according to state, is described in nos. 4929, 4936, 4938.—ED.

with the extension of the spirits and angels from our earth—which dimension was known to me—that, if several hundred myriads of earths existed, and from every one came as many men as from our earth, there would still be room for them to eternity; nor would it ever be filled.)

(When I came into view, they accosted me from afar,² asking who I was and what I wanted. I told them that I was there for the sake of travelling; and that I was conducted thither, and brought no one any hurt. One then asked what God I worshipped. I said that I worshipped the Lord. They replied that they also worshipped the Lord, and that they had feared whether I was from those strangers (who disturb them, and from whom they flee away) who say, and wish them to believe that God is a trine, whom they name Father, Son and Holy Spirit, and then make this trine one. They said, also, that they answered them that they know that God is one, and that He is the Lord and also man; and that they care nothing for that trine; since, from it, they get an idea of three gods, owing to which idea they are altogether confused, and likewise there perishes with them the illustration they enjoy from the Lord. I told them that we, too, who are on this earth, acknowledge one God, and also that He is the Lord; and I related to them whence they [of this earth] have the idea of a trine: that, namely, in the Word, where their revelation is, those three are named; and that they, therefore, distinguish them, and thus the Divine Itself, into three persons, and have the idea of three thence; also, that they are thus equally able to think otherwise, but that they still know that God is one, since, nevertheless, those three names are only names of the one God, and are not persons. I told them, moreover, what idea I had of the Lord, by making a comparison with an angel, [thus]: an angel has his internal, which in man is called the soul, which thinks and wills; and he has an external, called the body, which sees, speaks and acts; and he also has a sphere of love, or affection, thus of life, around himself: these three make one angel. From this comparison, may be comprehended what sort of an idea ought to be entertained of the Lord, that, namely, the Father is in Him, as Himself says; His Divine-Human is the Son; and the Holy Proceeding, which fills the heavens and constitutes them, is the Holy Spirit. Thus, this trine is one. When they heard this idea, they said that they comprehend, from that, whence the visitors got the idea of three; and, further, those who were in illustration said that they know that this is so; but they grieved that those strangers separate between the Human and the Divine in the Lord, when, nevertheless, they know that the Lord, as man, is God; and that, as regards the Lord, God and man are one.)

- 3 (They said, moreover, that those strangers confuse them by saying that they ought to have faith and believe, and that they are ignorant what faith is and what believing is, since they perceive in themselves that a thing is so, or so. To this it was replied, that it is not necessary to tell those who are in illustration that they should believe, or have faith, since this would be like as if a man, who, with his own eyes, sees gardens, trees, fields and the like, should be told that he must believe that the gardens, the trees, and the fields exist—since he sees them; and that the case is similarly circumstanced with the faith of the things which they say, most of which are such as they do not understand. I said, further, that the reason that they say “faith,” is, because man’s two faculties are understanding and will; and that most of them know things from the Word, and thus understand, but do not do; and that, therefore, because the sowing of the Divine virtue from the Word goes no further than into the understanding, and not into the will, they say “believing,” and “faith,” when they would have said differently, if, from willing, they also did. They were given to understand that [those referred to] are able to be regenerated, but no others have the understanding illustrated save those who live according to those things [the Word teaches], and thus desire Divine truths in themselves. They comprehended this; and I perceived how greatly they were in illustration, also that their interiors were opened and in light, and that they were in the celestial kingdom,—the subjects of which neither tolerate “faith,” nor are willing to “believe,” but say “yea, yea,” or “nay, nay.”)
- 4 (That they were in illustration, and perceived in themselves what was true and good, I was enabled to know from the fact that many things were told them about charity, about love, and about regeneration, and they immediately knew them to be as stated.)
- 5 (After this, I came to other spirits of the same earth, who were still farther on, at the western side of that earth. These told me that, with me, there was nothing but what was evil. I replied, that I knew it, and that the case was the same with them and with every one; and that all the good which is with any one is from the Lord. They thence perceived that I was in the truth; therefore, they spoke with me about that matter, and showed their idea of good, [namely] that it is from the Lord, and of evil, that it is in man; also, that the Divine always leads to good, although evil follows with it; but, still, one is distinct from the other; so that the Divine governs, and leads, and restrains, lest evil should be in freedom and prevail.)
- 6 They afterwards asked me how the Lord appears to the

angels of our earth. I said that He appears in the sun, and that (He is the sun of heaven, from which proceeds all the Light there is with the angels and spirits, or all the light there is with all in the other life. They said that they know this is the case; but that, still, the Lord appears to them in a different way, when He descends and appears present.)

(Then was shown me, to the life, how the Lord appears with 7 them. A dark cloud appeared at the front, at a certain altitude, descending; and, in descending, the cloud appeared more and more in the human form, and when it came to the spirits it then appeared in a flaming brilliancy, around which were little stars of the same colour; and, when it was there, the spirits of that region assembled together from all places, and then it divided them—those who were good at the right hand, and those who were not good at the left, and thus arranged them in order according to the quality of their uprightness and goodness, and afterwards, thus arranged in order, sent them back. They said that this takes place as often as they begin to become evil and the upright to be led away by the evil. I afterwards saw Him descending pretty deeply; and then it [*i.e.* the cloud] appeared bright, but on the way the brightness was differently varied, and, at length, changed to obscurity; and it was said that this is altogether according to the uprightness and goodness of those whom it passes through—with those who are in truths it appears bright, with those who are in falses from evil, dark; with those who are in good, flaming. The spirits, there, also saw this; and they said that it often happens, and that it happens in that way. It was told them, also, that all things are thus reduced to order which were become disarranged; and that, as often as they are brought into evils and thrown into disorder, so often [the cloud] reduces them thus to order.)

(That which appeared sent to them was an angelic society 8 from the Lord, in the midst of whom, at the time, the Divine of the Lord was; for His presence in the heavens is the Divine with angelic societies.¹)

(Then, too, all the evil are separated by the Lord from the 9 good and cast into hell; and thus those there are purged. This was the first visitation upon them—which they have been expecting.)

Afterwards, I inquired of them about their earth, what kind 10 it was, and especially about their sun on that earth. They said that it was of the largeness of a man's head and of a flaming colour; also, that their day equals only nine hours of our time, which they could tell by virtue of the ratio of our days, which was with me. I inquired about their years: they said that each

¹ Compare *Heaven and Hell*, 69.—Ed.

has 200 [of their] days, which was nearly 76 days of our time. Hence I was enabled to conclude that they do not have winter, but an almost autumnal season instead; for, since the days are so short, and the years so short, the cold cannot become severe, but there must be perpetual summer. They also said that it was always summer with them; and that their fields and their trees are continually in bloom.

11 They said, also, that they live on fruits and vegetables, and not the flesh of animals, and that they drink milk mixed with water, and that they have fleece-bearing [cows], like sheep but of the size of cows and young bullocks.

12 (Further, that they live among themselves house-by-house, and never together, but that still there is social intercourse with them between the families; and that also they have only one married partner, and not more, because this, with them, is against Divine order.)

13 (Moreover, that they are called together every thirtieth day and listen to preachings by those who are illustrated by the Lord; and that this takes place under the open sky; also, that [the minister] preaches in a somewhat high pulpit, and teaches. Concerning revelation, they said that there are revelations with those who teach and preach, and sometimes also with others; and that revelation takes place in the following way: in the morning time, in the interval between sleep and waking, they hear, as it were, angels out of heaven, on Divine Truths and on a life according to them; and when they wake up an angel in white suddenly appears beside the bed and vanishes. It is thus evident to them that those things which they have heard are Divine. This happens in order that they may know the difference between Divine visions and visions not Divine; for, in the latter, no such angel appears.)

14 (They said that they walk about, there, entirely naked, inasmuch as [they are] in their own homes and around them, and because nakedness, with them, has nothing to do with shame: there is nothing lascivious in it. Maidens, however, do not go out, but stay at home till they arrive at a marriageable age. They are then taken to stated places, and posted behind a certain bench, by which the lower parts are screened and the breast-parts left exposed; and then the young men who were about to marry come to the place and see them, and choose themselves one for a wife. They see, instantly, from their faces, whether they are like themselves in minds and habits, inasmuch as their interiors are not hidden, but are manifest from their countenances. This occurs in different places. The young men who are about to take a wife come thither, and, if they do not meet with one, they go

back. Also, when they have chosen, she follows him; and they dwell in a place prepared for them. There is always an old man, above, at the back, who sees to it that things pass off becomingly; and at one side is an old woman, who also takes precautions that all things go on decorously.)

(The men wear on the head a felt hat, round in the brim, ¹⁵ and black. Their houses are low, made only of white-coloured woods, over which is a roof, flat on the higher part, with a sloping cornice at the sides. At one part of that house are the wife and husband, with the maids and men-servants. The house is also continued into the distance, where the fleece-bearing cows are.)

(I saw the men there. Their faces were longer than the ¹⁶ faces of the men of our earth. They were flesh-coloured, as with us, but the eyes were exceedingly piercing and glittering from internal light; for they have internal light, because they are in such a state.)

(As regards their spirits, moreover, they bitterly complain, ¹⁷ of the strangers who come to them from other earths, that they greatly disturb them as respects those things which belong to their worship, and said that they flee from them; also that the strangers speak of such things as they are not able to understand, but which they say ought to be believed; and that they themselves who say this do not understand those things; and that they aim at nothing else than that they may rule over them. Many of those [strangers] appeared, but were separated from the spirits of that earth: the spirits of [that] earth were on the western side, but the former ones on the eastern side. Amongst others who come thither are monks; and it was perceived that they were of those who, in the world, have travelled all round about and converted the heathen. They also travel about in the other life, in similar fashion. They said of one of these, that, when he first came, he did not say anything else than that the faith ought to be held about the Lord, that He was born, and that He was crucified and suffered for us; and that they ought to venerate His missionaries. When they hear this, they say that they know the Lord to be Man, and that they cannot learn anything from them [*i.e.* the monks,] since the Lord Himself teaches them; also, that they do not know what they are aiming at.)

(I said that the inhabitants of our earth dwell together in ¹⁸ towns. When they heard this, they all fled as from fear; but, still, I spoke with them at a distance about that matter. They said that those strangers wish them to do the same, and that therefore they fled; knowing, that if they should live together, then many evils would assail them, as the lust of ruling, and

also of possessing the goods of others, and of envying others, and thus enmities—of which evils they know nothing when they live alone, house-by-house. They also comprehend that those strangers endeavoured to persuade them to such practices in various ways, solely from the lust of governing; and therefore it was that they fled away as soon as they heard of towns.)

19 (I then saw that a visitation was made upon those strangers, and that they were assembled in one place, up to several thousands, and cast out thence; and thus [the residents] were freed from such ones. With those also who were cast out, was the monk, who appeared naked, but only to the waist, being girt with a mantle, and, as to the feet, encased in shoes.)

20 (When I went away from these, a spirit from them followed me, in order that he might see the sort of objects that were on our earth. He saw many utensils made of porcelain, or of Indian clay. He saw things made of iron, of silver, and of various kinds of wood, and many articles of household furniture. He said that he had never seen such things; and, when I wished to show him a town, which lay open to the gaze when I ascended in the house, he instantly fled away, being unwilling to see it for the reason mentioned above: since, when I had the idea of a town, I had also government by kings and by primates, and many like matters, in the idea.)

21 (The strangers call the spirits of that earth simple, because the former place all understanding and intelligence in evil-doing; but I said that the spirits of that earth appear simple in such things, but yet they are a thousand times wiser [than the strangers]. With them is heaven; but with the strangers hell—where wickedness is wisdom, and wisdom, simplicity and almost nothing.)

22 (I next spoke with the monk who had been with those [strangers]. Inquiry was made as to what sort of a man he was, and what he did there? He said, That he taught them about the Lord.—What else? About heaven and hell.—What else? About faith in all the things he was going to tell them.—What else? About the Pope, that he has the power of opening heaven to whomsoever he pleases. They heard this, and investigated as to whether he believed in the Lord. It was found [that he believed] in no God; and, as to what heaven and hell are, he knows nothing more than that heaven is above and hell beneath; and about faith, that people ought to believe whatever he wished. When they heard about the Pope, they said that there is folly with every man, and that he [the monk] ought to be ranked amongst fools; for they could not imagine that such things could come into the mind of any one. He was asked, What more? He said, That he should rule over

them. To this they said: "What is this? What is it to rule?"—also, that thus he wished to take from them all heavenly light, and bring them into the darkness of hell; since he knew nothing except such things as were from hell, not even what the Lord is, of whom he had the idea of a humanity altogether like that belonging to himself. It was thence manifested that he tarried there, animated by the lust of ruling. They asked me why he wanted to rule. I said, In order that all might be his slaves; that, thus, he might thereby rule the hells; for dominion is their love which they hug. At these things they were amazed. Moreover, he was exceedingly cunning in leading others astray, and gloried in that skill, although he knew nothing of Divine truths.)

([It has been mentioned] that they dwell alone, house-by-house, family-by-family, and tribe-by-tribe, and that the patriarch is supreme amongst them, and they revere him. He does not, however, rule over them from the love of self, but from the love of them, or towards them; therefore, he wishes well to them more than to himself, like a parent to his children. They consult him and he advises them about every matter whatever. Thus, the rule of love is amongst them—the rule of love for the sake of others, as different as possible from the rule of the love of self. That love, also, is from heaven, where the Divine love is of such a nature; and self-love is from hell, because there the love of self reigns. But, at this day, no such rule, or no such republic, can be established, inasmuch as there resides in every one, from heredity, the love of reigning over others for the sake of his own honour and repute, and the love of possessing the wealth of the world beyond necessities; and, if it could, it would also wish to possess all things in the universal earth.)

ABOUT THE HELLS OF PREACHERS WHO CARE NOTHING FOR THE
WORD AND DOCTRINE FROM THE WORD. ABOUT BABYLON.

5514. Preachers who indeed know the doctrine of their Church, but yet care for it and for the Word no otherwise than that they may preach it and be promoted to dignities and to profit, and thus who think only of the world and of self, and still live morally in externals to obtain reputation: in a word, who are merely worldlings and not Christians in thinking of a life according to the precepts of the Word or of the Church—these are let into a certain hell which is in the northern district towards the west there, not as far as the boundary of the middle [part]. A cloud appears there, like a dense cloud on

earth. They are let into that, and there are allotted their places under the ground; and, when there, they do not know whether the Divine is anything: usually, they ask what the Divine is, what the Lord, what heaven, what hell: thus they live in a sort of maze.

ABOUT THE AFRICAN RACE. ABOUT THE NEW HEAVEN AND THE
NEW EARTH. ABOUT THE LAST JUDGMENT.

5515. It has been previously related, how, from the middle heaven, where those are who are in truths from the Word—thus, where was the college¹—many were sent to those of the Catholic communion, who, although in darkness, were still in the affection of truth for the sake of truth, by reason of a life of good.

5516. I was now led down to the Africans, first, by a northerly, after by a westerly way—for they dwell in the west far removed from the midst, towards the northern angle there; and, at first, I came to a certain palace, like one of stone on earth, where some people were; and, after that, farther on, where I halted, and heard then a vast number [who had been] sent forth from the midst, or from the college,¹ to the nations which were at a distance; and, communication being granted, it was discovered that those nations were Africans, and that they were there who have lived well according to their religious belief, and acknowledged one God, and Him under the Human form.

5517. I spoke somewhat with them about the Lord. They said that they are looking for information, and that they love to know truths. I told them that those who have acknowledged one God under the Human form, and have lived a life of good, are the ones who are able to be instructed and illustrated, since these are in the affection of truth; for good of life desires nothing more than it does truth, for it desires to know how to live well: hence those rejoice when they are instructed: also, that all such receive truth from the Lord, and are illustrated, according to the kind and amount of their good of life. They acknowledged this and rejoiced; and, afterwards, I also heard that a great number of spirits and angels who are instructed in Divine truths from the heavenly Doctrine, were sent thither.

5518. The African race is the one in this earth which is able to be in illustration beyond all other races, because they are such that they think interiorly, and receive truths, and acknowledge that they are truths from that ground, differently from other races, for example, Europeans, who think exteriorly, and

¹ See no. 5505.—Ed.

only receive those things in the memory; nor do they see that they are truths from any other ground than that they have been so instructed from infancy, and that some one said so about whom they have faith that he knows—thus, from authority. The Africans in our globe are the ones who are of the genius in which are the angels in the Celestial Kingdom; Europeans, those who are of the spiritual [genius]—the difference in the nature of which may be seen in the A[r]cana Cœlestia].

[5518]¹/₂. In a word, the Africans live according to their religion and its laws, which they love; and, therefore, they are of such a character, namely, interior. They were told that Christians do not thus live according to their religion, but according to the civil laws, and only have the doctrinals of religion in the memory, and rarely think from them on account of life, but only on account of doctrine; for they believe they are saved by the faith of doctrine and not by life, nor do they have doctrinals of life. This they wondered at exceedingly, not being willing to believe that it was so; believing that there is no man who does not live according to his religion, and, if he does not, he cannot do otherwise than become stupid, because, then, he does not receive anything from heaven.

ABOUT THE CELESTIAL KINGDOM: WHAT SORT ARE THERE.

5519. There was a certain one along with those who were of the Lord's celestial kingdom. He was a preacher. He belonged to the spiritual kingdom. The reason that he came thither, was because I spoke with him about those who were in that kingdom. When he came thither, he saw them sitting at a table; and, upon the tables, were foods of various sorts. When he saw them, he noticed how they passed the foods one to another, changed the plates, and various other things, which he supposed to be actings and drunken gesticulations. He was asked whether he understood what those things meant. He said that he did not. Others, who were along with me, who belonged to the same kingdom, did not see them acting thus, but [saw] that those things were appearances corresponding with their thoughts. It was explained by the latter what it signified—which was done by means of spiritual ideas; and they said that they could not express the thousandth part by spiritual ideas, and even through those few [movements], nothing in fulness. They also said that they did indeed speak together, but by a cogitative speech that entered through an internal way, and thus became audible in a particular manner. The ideas of those who belong to the spiritual kingdom cannot

be otherwise expressed than that they are variegations of light; but the ideas of those belonging to the celestial kingdom, that they are variegations as it were of the flame from which the light is; consequently, inexpressible in words of natural speech. The celestials understand the spiritual readily, but not *vice versâ*; because celestial things are interior, and, from the interior, exterior things can be seen and perceived, but not the other way about.

5520. The doctrine of the Church passes immediately into the life, with those who became celestial: they live according to it, in simplicity, as soon as they know it; neither do they think at variance with it, or reason whether the thing should be done differently. But the doctrine of the Church, with the spiritual, first passes into the memory, and thence into the understanding and into the life; but they reason whether the thing is so.

5521. Their speech is not sonorous as with the spiritual, but is like a gentle undulation which is yet audible. This was shown me.

5522. They who are of such a quality, do not know how they imbue, or learn, [truths]; but they yet, in the other life, learn truths in other ways also, namely, so that they become as it were infixed in them: for they are not infixed, but are inflowings, or are received in that way through influx from the Lord.

5523. There are also intermediates. These are sent among the spiritual; and, when they stand there, then they keep quiet and observe, and they wonder that they [*i.e.* the spiritual] are such [as they are]; and thus they themselves, also, imbue their good through truths, but the truths do not pass into the memory, but into the life, and yet are all the while implanted.

5524. Those who are in the highest heaven belong to the celestial kingdom. They are the best and wisest of all, and innocences, because they are in self-knowledge and humility more than all others, consequently, more than all others in the state of receiving good from the Lord. They appear naked, and as infants. But they who are in the hell of the genii—who are opposite to these—are the worst and stupidest of all, and entirely contrary to innocence; because they are in self-love more than all others. These wish to appear as giants.

ABOUT THE LAST JUDGMENT. ABOUT CHRISTIANS.

5525. They were afterwards separated, we have seen above, all according to the life; not according to the external life but

the internal, which is of the will or of charity. Those who lived as Christians, in accordance with the doctrine of the Church, are separated from those who lived as Christians according to the Word—from which they drew many things which suited their fancy, without doctrine. Those also were separated, who, indeed, believed according to the doctrine of the Church, but still lived according to the Word as regards the life: they who only believed and did not live according thereto, were cast out, partly into desert places and partly into hells.

5526. In the other life, they do not care whether a man has lived well according to the civil laws and on their account, but whether he has lived according to the Divine laws and for their sake; for this latter life affects a man's interiors and sets up a communication with heaven: the former, however, a man's exteriors only; consequently, [it is a life] for the sake of self and the world. These refrain from doing evil from fear of punishment; but the former from aversion to evil on account of its being evil, and from affection for good.

ABOUT THE STATE OF THOSE WHO ARE IN HEAVEN AND IN HELL,
AND OF THOSE WHO ARE NOT YET VASTATED.

5527. They who are in hell turn themselves unvaryingly to self-love, and this however they may turn about the face and body, and wherever they go. The quarters are always constant with them. Their east is the life's love, or, there is their delight. When [spirits] are such, then they are fully vastated and in hell.

5528. In heaven, also, those who are there turn their face unvaryingly to the Lord. There, with them, is the east; to the right is the south; at the left, the north; and at their back the west—and this no matter how they turn themselves. The quarters, there, are in a contrary direction from quarters in the world. The reason is, because the sun of the world is to them a black body at their back: the sun of heaven, which is the Lord, is to their face. Hence, also, it is, that worldly things are opposed to heavenly things; for the sun of the world is relatively black: it signifies the love of self, and the moon the love of the world. The angels in heaven, also, see to the sides and at the back, when they turn the face to the Lord; consequently, they see to the south, north and west, at the same time as to the east, but—inwardly in themselves. It is, also, as if their sight was all around—this, too, has been granted to me—for the light from the Lord, with an angel,

sends rays in every direction; but, still, indistinctly to the other quarters.

5529. But those who are not yet vastated, that [is], who are not yet in heaven or in hell, do not turn themselves to their ruling love unvaryingly, but, in whatsoever way they turn themselves, they change the love, and also the understanding [accordingly]; so that there are rotations, and this variously according to the place they are in. With those who come from the world, this lasts, with some, only a week; with some, months; with some, years, even as many as fifty, entirely according to [their] use there; for they attend on man, and serve the rest as subject-spirits. Those who are such are said to be in the world of spirits. These, if they are cast into hell, keep on returning; but they who are vastated, and are once in hell, do not return. If they only raise out the head, they are fearfully tortured. I saw some taken out thence; but this was by favour of the Lord; but, afterwards, I saw that they relapsed into their hell of themselves. They are let out, sometimes, for the sake of certain uses, but never without special permission from the Lord.— I saw that Sixtus V. was taken out of hell, in order that he might speak with the last deceased pope, because he particularly desired it, but that he was not able to remain there. He eagerly desired to sink down into hell, because, above hell, he came into torture.

5530. The evil in the world of spirits, all communicate with the hells, but in different ways according to the kind of evil and falsity they have confirmed by the life; and the good communicate with the heavens, in like manner according to their goods and truths; and, with the latter, evils are successively removed, but, with the former, goods. When the evil come into hell, they instantly put on the falses of their evil, and are confirmed in them; [when] the good come into the heavens, they put on their own truths. The good, also, are confirmed in these truths to eternity.

5531. It ought further to be known, that, when spirits not yet vastated turn themselves about, they do not at all appear to the rest, but as it were vanish out of sight. This the evil in the world of spirits know, and thereby make themselves invisible. Disagreement of love and of thought produces the like result.

Likewise, those who do not agree with them do not see their homes, or anything belonging to their dwellings. They instantly cease to appear, although they are there. The reason is, because the mind of these is elsewhere, and their love elsewhere. Hence, there are many in a town who are not seen, and many who do thus appear: likewise their houses. The

evil are able to ascend the mountains where heaven is and see nothing at all there, as if the mountains were destitute of men, when, nevertheless, they are full. The cause is disagreement of loves; and, where the loves are, thither they turn their interiors; and, therefore, they do not see those things.

ABOUT THE FORMER HEAVEN AND THE LAST JUDGMENT.

5532. Visitation was made on priests in various places in Protestant Christendom, and those separated who can be called dragonists, from those who had not been. And the dragonists were found to amount to many thousands, and were cast out, by troops, into various hells, chiefly into the west, [both] nearer to, and farther from, the midst; and when they were cast out, a sphere of filthy adulteries, which were variously within the prohibited degrees, was perceived from them.

5533. They were [such] as, when they become priests, and even read the Word and know it, yet care nothing more for it than that they may preach therefrom—since it is assumed that preachings [must be] from it. Besides, they care nothing for it, nor hold it as holy, and apply nothing from it to their life; they only apply themselves to it so that they may be advanced to higher posts, or with the aim of gain, which are their loves. Consequently, their internal is entirely closed up towards heaven, and the external open to the world. Some are able to dissimulate, and introduce themselves, by flatteries, into societies of the simple-good, who believe them to be only good, and better than themselves, because they are able to preach. Others [effect such things] differently.

5534. Of what quality these are may appear from the crew which followed them, the number of which was immense; which crew, also, was cast out of the mountains, hills and rocks in the midst, where are those who had the Word and were able to be illustrated and to receive spiritual life. All these were such as in the world have lived a merely natural life, and, so far as they lived in societies, a civil life, which thence has also appeared moral. They have attended churches, listened to the preachings, partaken of the sacrament of the Supper; but (inasmuch as they have had no interior bonds, in fact have thought and willed evil and also done it) have never thought that such and such a thing is sin and thus against God and the neighbour, but have abstained from doing it only on account of external bonds, which are fears on account of the law, of opposition, of the loss of profit, honour and reputation—these have all had no conscience thus not any spiritual life but only

natural and civil; and he who has no spiritual life has no communication with heaven, but is shut out from it; for, when externals are taken away, such ones are carried off without restraint to every crime, nor can they be withheld therefrom by heaven, since they are without communication therewith; and, howsoever the Lord may inflow through heaven, still nothing is received from that. That they are such, cannot, owing to their civil, and thence apparently moral and Christian life, be known by any one, but only by the Lord. And, because they are not Christians, therefore neither [spiritually] alive, they cannot be together with the societies of heaven, with whom is the life of heaven. They are able to know in the world whether they were of such a character, from the sole consideration whether they have thought in themselves, This is a sin, thus against God and the neighbour, or, against the Divine precepts, and therefore against the Word and doctrine,—whether they have so thought in themselves, and not only so said with the mouth; for many speak thus with the mouth, but in themselves do not so think. These latter have no conscience, neither anything of heaven in themselves—only the world. They fear their magistrates and not God. They return from churches, preaching and the Holy Supper just as they were before. This is, they reckoned, their duty, because it ought so to be done.

5535. All such, to an immense number, were cast out from the Christian region: this time, out of the middle; the majority towards the west, in desert places there, where they wander and dwell together in their own huts, under magistrates who hold them in bonds by punishments and various fears. They were cast out from the Christian region because they are not truly Christians.

[5535] $\frac{1}{2}$. They were also explored, by being let into the general state of their life and turning themselves to the west; and, when to the east, still they spring back to the west, like as when a spring is twisted back and recoils; for, at the west one is turned to the world, at the east, to heaven. Some, also, turn themselves to the east when they think of it. They do not then put themselves into any simulated holy state; but this is apparent; for angels then look at their interiors, which turn of their own accord, and not at the exteriors; for the latter, with them, are then struggling in a contrary direction. The ruling love, which is the world, constantly prevails.

5536. I heard such ones saying that they believed, since they have lived morally and civilly in externals, and have known the doctrine of the church, or listened to preachings, that they were going to come into heaven; but that they now see that civil life is a very different thing to spiritual life.

5537. If they only think that a thing ought not to be done because it is morally evil, it is still well—or, that it is not just and equitable, and that one must not do so; because such morality is still a plane for spiritual good and truth. It is otherwise when they act only on account of civil and worldly considerations.

ABOUT ADULTERERS : ABOUT HELL.

5538. Afterwards, all the adulterers were cast out, who were all those who perceive delight in adulteries; of whom, also, there was a vast number. But [they were cast out] according to the species of the adultery; for there are many genera, and species of genera. Adulterers are not cast out into desert places, like those who are adulterers spiritually—of whom, also, above¹—but into hells. The reason is, because such as perceive delight in adulteries have no communication at all with heaven; for heaven is founded upon love truly conjugal, inasmuch as conjugal love is from the conjunction of good and truth, and therefore is of heaven and of the essence of heaven; which [essence] is that conjunction. Wherefore, they do not possess the fundamental constituent of heaven, because they who have perceived delight in adulteries are not able to love their married partner, nor, consequently, to receive heaven.

5539. In Christendom, at this day, adultery is so common that scarcely any who think from human learning, or from themselves, think adulteries to be abominable. They confirm themselves in various ways [in the belief] that they are harmless; from which, also, the quality of Christendom is manifest, and, also, that its last time has arrived. The reasons are, because they do not make the doctrine of the church a matter of life; and thus because they do not care for the life; and thus, again, because they are adulterers spiritually.

CONTINUATION.

5540. I was in a state of sadness, but did not know the cause. I then heard that a vast number was being let down out of heaven towards the lower places. The reason having been sought out, it was said that they were those who rejoiced that they possess heavenly doctrine, saying that they wished to embrace it because they believe all things which are in it. Many, also, perceived that those things were truths. But, as

¹ No. 5473, 5475.—ED.

soon as they heard that that doctrine was not only a doctrine of faith, thus that the things which were therein were not only to be known and acknowledged, but that it was a doctrine of life, and the things in it were to be willed and done—also, that doctrine effects nothing with those who merely know and affirm it, but only with those who at the same time do it; for these, from the heart, love it and embrace it—then, they became sorrowful, and all rejected it, not wanting it. Hence was my sadness; and hence were they sent down into the lower place towards the north, where there was little communication with heaven, but yet where was some communication.

5541. Those who were let down inquired of me how much must be done, whether all the things which are in that doctrine; adding, that they could by no means do this. It was granted me to tell them that it is not grievous and difficult; since it only intends that *a man should live sincerely, both in his calling and outside his calling, with every one, and in every matter, because if he does otherwise it is sin, that is, against God and against the neighbour.* They said that they wish this, namely, to live sincerely and to think in that way: but, on examination, [it was found] they did not wish this, inasmuch as they desired [to act] with fraud, cunning, and deceit against others for the sake of themselves, and also to injure them in many ways; which things they did not reckon to be evils. Wherefore, they were sent away; *for to live sincerely includes all such things:* as, for example, that one ought not to steal, not to commit adultery, not to injure, not to cheat, and all other things of the doctrine of charity towards the neighbour. It was also found that no one is able to live sincerely for the sake of God and the neighbour, except he who is Christian as to life, and not he who is so only as to faith.

5542. Among these, also, are they who are in false doctrines, solely from the sense of the letter of the Word. These care nothing for the real truths themselves, however plainly they stand forth in the Word and however much they may be preached to them in the other life, if they have only confirmed themselves in the former. Those of them, however, who have lived in good, they, by virtue of the good, constantly crave genuine truths; for good craves truths as food does water. [Each] desires conjunction, inasmuch as one loves the other. There were seen, in immense number, those, from the Lutherans and others, who had been of such a character. Because they did not wish to embrace anything of genuine truth, they were cast down out of heaven, and sent across into the earth towards the east at the north there; and, those of them who have lived ill, into the hells at that part.

[5542] $\frac{1}{2}$. [It was said] that the dragons are opposed to heaven because they are opposed to heavenly doctrine; for heavenly doctrine does not appear in the sense of the letter, save only to the enlightened; wherefore, also, they are opposed to heaven; and, if they come thither, they immediately extinguish the wisdom of those there; but, still, when those dragons who are called forth to that part are attentively observed, they cast themselves down, by reason of a very interior obscurity which arises, and torment thence resulting. Those constitute the body and head of the dragon who have confirmed themselves [in those false doctrines] more than others; and they are situated therein according to the kind and amount of the confirmation. Their presence induces a sluggishness, even to extinction, of the affection of truth with those who are in intelligence from doctrine. From experience: such ones were below me, and above me; and, so far as they were present, so far was the affection benumbed; and if they had not been removed, numbness and loathing even to nausea would have taken entire possession of me. When any one speaks to them from doctrine they do not understand; they oppose, and at length persecute [him]—some from aversion, some from hatred, and so forth. When they are without any doctrine, they appear to themselves to be in light, consequently, also, in their life and in the liberty of feeling altogether as they will, for and against, variously and wildly.

ABOUT THE LAST JUDGMENT AND THE NEW JERUSALEM.

5543. I saw that a vast multitude was let down out of heaven eastwards, and there allotted a place towards the front. Those who were evil were cast round about into deserts and into hells: those who were good lighted upon mansions there, to dwell in. Afterwards, I heard an immense concourse, which was let down out of heaven to all the rest of the quarters round about, to the western, southern and northern, with whom it fell out in like manner; and those who were good were allotted mansions and dwellings there. This lasted through several hours, during the whole night.

5544. This was not a visitation, for that had often happened before, but an arranging in order; for, in the middle are the best sort, and at the boundaries are the good according to the degree of their good: towards the east also are those who are in the clearness of good; those at the west are they who are in the obscurity of good; those at the south, they who are in

the clearness of truth ; those at the north, they who are in the obscurity of truth.

5545. Observe: that, in the prefaces to the doctrine, it is to be said that many intellectual things are therein ; for the reason that angels are in the intellectual [degree] when they are in wisdom and intelligence ; likewise, that with the man who is enlightened by the Lord when he reads the Word, nothing of understanding comes immediately ;—the intellect, also, is for the reception of the truths which are of faith, and the will for the reception of the goods which are of love ; and that, without such intellectual [degree], a decision could not be

N. B. arrived at as to what is true, since, from the sense of the letter of the Word every one is able to conclude that that is true which he proposes to himself ; as, for example, that there is fury with Jehovah and that it burns even to hell,¹ in David ; also, that He rejoices to do evil, while He also rejoiced to do good—Deut. xxviii. 63. So in very many other places. This is the reason that there are also intellectual things in that doctrine.

ABOUT HEAVEN.

5546. They who are in the heavens live there as they have done on the earths. Those who lived apart, or distinct, according to tribes, families, and houses, as the Most Ancients in our earth, live there also in like manner ; and those who live under monarchies and in towns, live similarly there ; but, still, these are also distinguished, in the towns, according to nations, families and houses, thus, according to relationships in their order—but, according to the relationships of truth from good, which are spiritual relationships. Those who are in spiritual relationships, there, know each other at first sight, exactly as if they had been kinsfolk and relatives on earth. They are like intimates, although they have never seen each other before.

ABOUT HEAVEN IN GENERAL, AND ABOUT ITS DEGREES.

5547. There are heavens above heavens, and communication between them. Spirits and angels do not know how the case is with the communication and conjunction, except those who are in the highest heaven. There are seven degrees of these, distinguished, in general, between those who are internal and those who are external. Those who are internal are called

¹ A passage to this effect is Deut. xxxii. 22.—Ed.

celestial, and those who are external are called spiritual. The internal are distinguished into three, and the external into three; and, between the internal ones and the external ones is given a medium for the sake of conjunction. The ones who constitute the medium are called celestial-spiritual. Hence it is that there are seven degrees.

5548. The first degree, which is the inmost one with the internal, is the Lord's alone, and may be said to be the very dwelling-place of the Lord¹ in heaven; for what is there transacted the angel does not know, but yet he is ruled by the Lord through it. The second degree with the internal, is one which comes to their perception indeed, like the internal of man does to that of his external. The third degree is the one in which these angels live, and where they have their perception: their human is there, and their soul in the second degree; just as man thinks in his natural and sensual, and not in the internal intellectual. Thus those in that heaven possess an external like all spirits; but it is quiescent with them, and they do not know that they have it: thus, it is quiescent like a man's external when he is asleep. But, still, that external is filled with their internals. Through it occurs the communication with those who are in externals, or in the spiritual world,² by means of the celestial-spiritual.

5549. The angels who are in the spiritual heaven, are not in internals but in externals. That external also is tripartite, namely, into internal, middle and external. The external, which approaches towards the external sensual in the world, is quiescent. In the middle degree, they live, as to thought and observation. The internal is like a soul to them. They indeed have the internal which is above, but it is shut up. The communication [of the Lord] with these occurs through the celestial-spiritual heaven, across the celestial. Hence it is that spiritual angels are in the internal of the natural.

5550. From these things it is plain that there are three degrees of heavens, or of angels in the heavens. The same number of degrees, also, are given with men in the world who are angels; but, then, they do not know what is transacting in the internals. After death these are opened.

5551. These degrees are altogether distinct for each other; but I doubt whether the learned of the world can take this in, for the reason that, for the most part, they have the idea, about

¹ The inmost degree of the human mind is so described in *Heaven and Hell*, no. 39.—ED.

² The phrase "spiritual world" seems to be employed here in a sense altogether unusual, as designating, namely, the "world," or region, in the other life, which the "spiritual" angels, as distinguished from the "*celestial*," inhabit.—ED.

externals and internals with man, of continuity from gross to subtle, without any other distinction.

5552. Man, or the human race, is the ultimate, and what heaven closes in; for the reason that man has heaven in himself and corresponds to it. His sensual which stands forth in the world, is the ultimate itself, and therefore, also, the foundation upon which heaven rests, like a house upon its foundation—for there is a connection of all things, from firsts to lasts: also, man's sensual is comparatively fixed. What sort of fixity it is, can only be known by this, that all things which are on earth, are also in the heavens, but there they are not fixed; still however, there is the appearance as of fixity. Many things may be enumerated, as houses, fields, gardens, carriages, animals. It is hence plain, that, when man lives in the world, he acquires to himself a plane of fixity, and that this, therefore, cannot be changed; whence it is that man remains to eternity of the quality he has been in the world. He has this plane with him, but it is entirely passive. Still, his interiors close in it. Except he has this correspondence with internals in him, it cannot be well with him. It is well with him, also, to the extent to which this correspondence prevails. But he must have his interiors good: if the interiors are evil then he comes into hell.

5553. In order, therefore, that the Divine might rule all things, both in the heavens and on the earths, from Itself; which happens through all things, through firsts and at the same time through lasts—to this end, the Lord came into the world and put on the human, and rose with the human even to the ultimates, as also He taught the disciples; for thus He was able in the world to subjugate the hells, and, so, afterwards, to rule the heavens and earths, and no otherwise; for, at that time, man had entirely withdrawn from the heavens into [his] ultimates; so that, then, the foundation began to perish.

THE SPEECH OF THE CELESTIAL ANGELS.

5554. In order that I might understand the speech of these, one example was granted me. I perceived that a certain woman loved her husband, but was restrained by others, through speech, [from doing so openly]; sometimes, persuasive [speech] which merely aimed at fettering the affections of others—which occurs by restraining [them], by insinuating other affections, by hindering communication, by substituting others who inflowed more powerfully into the exteriors.

When those were removed, she openly loved her husband very demonstratively; kissing and embracing him. Then I said that the case here was like that of a bow-string, or spring, which, though held back, still strives to re-bound: this is called its *conatus* [or effort]. The essential of a spring is in the effort; nor does it know anything of act, before the fastenings are brought together. In man, it is called will; for will is living effort—for all things in the living subject are named differently and exist under a different guise, while yet it is the same: only into organic, or substantial forms, life inflows. That which any man wills, he is in the effort of; and, when obstacles are removed, it becomes act. This, which is in the human will, is his love; for the will itself is his love. Hence, so far as any one's love is held back, which happens through various causes which are called impossibilities, and also through other loves, outward and intermediate, so far it does not act. Thus it is in all things and every single thing of nature—in the universe, as regards the atmospheres; in the vegetable kingdom, as regards all and every one of the things therein; in the animal kingdom as regards all and every one of the things in it; in man, as to all and every one of the things in him. Hence are equilibrium, efficient causes from ends, and effects from causes. Inwardly in the supreme sense [of the Word], is the Lord's love of saving the human race, and of giving them wisdom and happiness: the obstacles are with man and his loves.

5555. These things were expressed through words and ideas, and observed by spiritual and celestial angels. The spiritual understood these well, and with delight, because they are intelligences; but the celestials did not do so before something from a spiritual idea came into their idea—which is interior, and yet founded upon the spiritual idea. It is more general—thinking obscurely of such influx and consequent action, or of such state and consequent act. They thought, as it were, only in a general way of such state of all in the complex; and then the gestures of the body and of the face acted in like manner; and they showed this through the motions of all parts of the body, and also by the expressions and flashings of the eyes.

THAT ANGELS HAVE THE HUMAN FORM.

5556. Everything of the life of man, conspires, from the Lord, to the human form, the least and greatest of it. Everything of truth and of good, belonging to the understanding from its

will, which is from the Lord, strives after the human form ; for the reason that the Lord is Man, and heaven in its complex is a man. Hence is the human form with man ; hence, also, with a spirit ; hence, also, with an angel. When man lays down his body he has the human form ; and when a spirit is laid to sleep as to the exteriors which are in the human form, he is under the human form still more perfectly. The soul is a man. If you say that the soul is the very life which inflows from the Divine, that is in the human form ; for, whatsoever is from the Divine, thus from the Lord, is human in form. Love, or the good of love, is the very *esse* of that form ; and truth thence, when it becomes good, is the very *existere* from that *esse*. That many learned men doubt about the resurrection, and have a notion about a resurrection of the body, is because they have thought about the soul from theories, and have had about it only the idea of wind : and some, differently, as of air, of fire, of flame. Hence that learning has blinded them, and confounded and annihilated the interior perception about man's life after death. The simple are different, unless they think similarly about the soul. Wherefore, in Christendom, when they think about the soul after death, they are not able to have an idea of the human form ; when, nevertheless, that idea remains with all who have not annihilated the interior perception concerning the life after death by such [notions] : for example, those who are outside the learned world, all Mohammedans, and the wise heathen. That such idea, amongst the learned in the Christian world, is from that source, was shown by their ideas being examined and discovered to be such ; and there was not only doubt in them, but also negation from them. In that obscurity [of their minds] were such things as suffocated all heavenly light about the life after death. The ideas of the simple were also examined ; and it was found that they entirely agree [with those] of a spirit concerning himself. Every one's faith is according to his ideas. Those of them, who have thought about the life after death from the impossibility that the universal heaven along with the stars, sun and earth, should perish, and that [then] man's body, [consumed] by worms, mice, fishes, and divided and scattered to every quarter of the globe [should undergo resurrection], have denied the resurrection ; which denial being once made, is afterwards buttressed by various arguments. Because man in the Christian world is such, it has been permitted him to believe that the body would undergo resurrection at a certain last judgment : otherwise, all who thought from their intellectual would have rejected the doctrine about the resurrection ; which being rejected, everything of the Church and of heaven with man perishes.

ABOUT THE SPEECH OF SPIRITS AND OF ANGELS.

5557. The speech of the celestial and the spiritual angels differs greatly: also the speech of angels and spirits; which difference may be manifest from the very nature of their speech, in that they express [themselves] from ideas, in natural sound, which sound is, as it were, their love. When, therefore, [they speak] from their ideas, they speak such things from themselves. It proceeds from their whole [being], as if not only from the thought but also from the whole body. For the whole spirit is his love. Hence is their speech.

5558. Hence is manifest of what nature is the speech of the angels who are in celestial love, that it is most delightful and lovely; for they speak from their love. Such, also, is the speech of the wise angels, that it is filled with ideas of wisdom which do not fall into the ideas of angels not so wise. Also, [it is manifest] of what sort is the idea of the simple, unless they be in the company of the wise.

5559. Hence is manifest of what nature is the speech of those who are in hell, namely, that, by reason of their foul ideas, it is foul; and that it cannot have conjunction with the speech of the angels; for such ideas as are in hell do not fall into angelic ideas, because they are destructive [thereof]: moreover, that the speech varies there according to the genera and species of the loves; for every one's love is what thinks and speaks, because the whole spirit, as to interiors and exteriors, is, as it were, his love. The exteriors are their ultimate forms. Hence is manifest what the differences are. The differences are of such a nature that the infernals can scarcely at all understand angelic speech, which, although from ideas in like manner, yet is from such ideas as are opposite to their ideas. But angels can understand the infernals. By this means, also, heaven is separated from the hells.

ABOUT THOSE WHO RELATE TO THE NAILS—HELL.

5560. Those who relate to the nails and toes of the feet, are the most wicked of all. They care least, and scarcely anything, for those things which belong to heaven and the Church. Their wickedness exceeds the wickedness of all others. At length, however, they become the most stupid of all. Such is *Curtouche*.¹

¹ A Parisian robber. He was executed for his crimes in the year 1721.—ED.

ABOUT BOOKS AND THE WORD, IN HEAVEN.

5561. They have the Word there, and also books. In the spiritual heaven the writing is like writings in the world, with Roman letters; but they are not at all intelligible to those who are in the natural world, for they are in an entirely different language, which is a universal one. They who read it, comprehend it instantly. The words in it are according to their natural ideas. They were many times seen by me; but, when I was in a natural state, though I was able to read I could not understand. I saw books: the letters were before my eyes: I read them; and this on many occasions. They have the Word, likewise; some, according to its internal sense; some, according to the external sense, but yet a more spiritual one [than with us].

5562. In the celestial heaven, however, they have no such writing, but the letters are different, almost like the Hebrew; and there they see in the separate syllables, little horns and apices, the many things which they signify; for there is with them a different speech. This was witnessed by me; and there was an angel with me at the time who explained. Hence, what we read in the Word as regards every little horn and every apex.¹

5563. They also write letters, and send to others, and also to other places; as, likewise, I have seen.

ABOUT SPEECH AND WISDOM IN HEAVEN.

5564. Spiritual speech is universal, from ideas; but its sound, or its articulation, flows from the very affection itself which is natural to one; so that the affection expresses itself by the sound, that is, the articulation, with them; like as every affection has natural gestures along with it. Consequently, the sound of the speech, or their words, flow from the entire spirit. The ideas are of the affection; and these, also, are similarly formed in the spiritual [region] of the spirit's body. But what spirits speak amongst themselves, cannot, as respects the greatest part, be expressed in natural language or speech; for it does not fall into the words, neither into the sensual ideas, of the thought which is with man in the body. In the body are the generals of things.

5565. The case is similar with celestial speech in relation to spiritual speech. In celestial speech is such wisdom as cannot be expressed in spiritual speech, nor even grasped in idea;

¹ Matt. v. 18;—where, however, our English Version reads, "jot and tittle."
—ED.

as, also, was proved by a certain one who had doubts about it. He was let into the company of celestials, and then he perceived those things which they spoke; but, when he went back to his fellows, who were spiritual, he was not able to express anything, not even by ideas of thought. He said that the things spoken were most replete with wisdom. He was the *London Spectator*.¹ It was also proved that spiritual speech does not fall into the natural speech which is with man.

5566. All angels, both celestial and spiritual, are perfected, as regards wisdom, to eternity; but, still, they cannot be perfected to any such degree that there is any proportion between their wisdom and the Divine wisdom of the Lord, because the Divine wisdom of the Lord is infinite; and there exists no proportion between infinite and finite.

[5566]¹/₂. That every one of the ideas of thought flows from the affections which belong to the love, as light from flame, so that it can be said that the understanding is the production of light from the affection of the will as flame, in every single respect—this was perceived, in heaven, to be so. [It was perceived], too, that it originates from the Lord as the sun, who is Love, and from the light thence issuing, which is their Divine; also, from the fact that the Lord dwells in every single thing of theirs; likewise, in the circumstance that it, [namely, thought,] is relatively general.

ABOUT THE ABOMINABLE BABYLONISH CREW.

5567. Those of the Babylonish crew who have displayed holiness in external matters, and thereby persuaded the vulgar that they were holier than the rest of men, and nevertheless have inwardly in themselves believed that they possess heaven and thus have a right over the souls of men, and have also persuaded the vulgar of this, and thereby ensnared their souls and deprived them of their possessions;—those of them who have believed nothing, and have done such things from deceit—these, in the other life, devise abominable arts and achieve the like things in a different way. They are behind, in the western quarter, upon a certain not very high mountain;

¹ That is, of course, either Addison or Steele—most likely Addison. Addison died 1719; Steele, 1729. The last number of the *Spectator* was issued at the end of 1714, the first number having seen the light in the early part of 1711. Since Swedenborg was in England from 1710 to 1712, for rather over two years, it is quite probable that he was one of the readers of that classic “newspaper” in the days of its publication as a *periodical*. It is eminently interesting to think of Swedenborg, at the age of twenty-three or twenty-four, seated, of a morning, at a London breakfast-table, reading our own English *Spectator* of those days.—ED.

and another kind of them upon a mountain nearer to the north.

5568. The former ones, who are at the western quarter almost in the midst, in another place verging also towards the north,—these come clandestinely to the hinder parts of men and spirits, either themselves, or through thoughts, or by messengers: and there are in the persuasion that Christ was there present. Those who try to do this, are able to feign, and to induce a persuasion just as if the Lord was there, from [having] such a faith in the world. Then, all who have influx into the hinder parts of spirits turn away, and thus lead them whithersoever they wish, just as if the Lord were leading. They who come to the hinder parts of man, beneath the back-head, rule the man's thoughts. If any simple-upright spirits approach, they attract them to their side immediately; for persuasion so acts; and if they are detected as being spirits, they say that they have been sent by the Lord, or that He inflows through them, inasmuch as the Lord is thus omnipresent. Those simple-upright spirits having been entrapped, do to the man and spirit whatsoever the others wish. These are, for the most part, present when man is in temptations, when in misfortunes, in states of despair, and when the mind wavers about the Lord and His Providence and sticks fast in doubt. They then lead man to wicked thoughts. And if a spirit does not give himself, and whatever he has, entirely to them, they plunge his thoughts into hell, which happens through denial of the Divine. They act chiefly against the more innocent. They are inwardly in the love of self beyond all others, and are interior devils. Such have frequently been with me and in concealment, so that I was wholly unaware of the fact, save for the change of state as to the disposition. At length they were exposed, and then seen. I spoke with them also; and it was proved that they were most inveterate enemies against the Lord, and persecute all those who worship the Lord if they do not give them all they have, as to their souls, and as to their possessions. To them, the worship of the Lord is for a means to such abominations. I saw that that crew, which was very numerous, was cast down into a hell in front of their mountain, where the sulphur within, and the infernal fire within, is fearfully increased. Now, also, as soon as they come there—for there is their assembly—they are cast down into that hell.

5569. The other sort, which dwells nearer to the north in the western quarters, possess interior cunning, and are more cunning [than the former]; they do all things, however, so that the spirit and man may be unaware. They speak sincerely, and piously too; but they do not so much display sanctity

as sincerity,—inwardly, however, they are like the others. These, through their arts, seek to approach to man and spirit, not so much at the hinder part and sway the thoughts there, but they go about the left ear and occupy that province, which takes place by various and secret methods and arts, all of which I am not able to describe. Thus, they turn away therefrom all the influx out of heaven; for heaven inflows from every direction; and when they have possession of that province, then they possess the spirit and the man, for the whole power of apperception comes through that way; and thither enters the whole of that which affords the man delight from his ruling love—in a word, the entire delight of the interior thought. The influx of heaven has its axis around the ear; so that the axis of influx is there, for the reason that the ear receives such things, and those which enter there come to a man's perception. When they have occupied that province, then they immediately perceive a spirit's thoughts and affections—not before—and, then, in various ways, the spirit being unaware, they introduce many things which belong to the love, and which are contrary to the love, and seek out what it is, which, when he does it, brings him into sadness, or into joy, or occasions him delight, or unpleasantness; and, when they discover this, they insinuate such things as drive him to desperation, either about his salvation, or about Providence, or about the Divine, or something else, until, at length, the spirit is so that he is scarcely in his right mind. And so they possess him; and either thrust him out of his possession so that he flees to another [place], and thus strip him of all things that belong to him; or else attach him to themselves and have him among them as a slave, so that he may surrender to them all he has. After this, also, they search for the influx out of heaven to that part, from all sides, and even as far as to the loins on both sides; and, when the influx is known to them, they then possess the whole of him and subject him to themselves, a vile slave. Some doubted of such wickedness, and it was permitted those [wretches] to operate into them; and, at length, they confessed that the others were able, if they wished, to thrust them down into hell of their own accord: for they induce such a state. In a word, it is a nefarious crew.

5570. When man is in inward joy, or in inward sadness and melancholy, it comes from nowhere else than from the influx of spirits who talk and speak contrary to his loves, or in agreement with his loves. This was shown me many times; and this, also, many of the most wicked in the other life know. They spoke to each other, and it was not heard;

but, through delightfulness and disagreeableness, it was perceived.

ABOUT NUMBERS IN HEAVEN.

5571. Sometimes numbers appear, a paper filled with them; they also appear on the walls—which signify such things as the celestials think; but scarcely any one is able to know them except those who belong to such [*i.e.* celestial] heaven. When the numbers are simple—as, for example, 2, 3, 4, 5, 6, etc., to 12—then they have a significance according to those things which are described in the *Arcana Coelestia*; but when they are compound, they have another sense: for example, 90358. These signify, God be with thee; and every single number something: the sense named, however, is according to those things which are above [referred to]. [Take] 358, here. These numbers, which are here and there, determine the sense into such a series. They who are of that [*i.e.* celestial] kingdom, understand immediately; and this without instruction, as if of themselves. Every single idea has its own number. In general, even numbers correspond to good, as 2, 4, 8, and odd numbers—as 3, 9—to truth.

ABOUT THE GENII AND THEIR HELLS.

5572. The genii dwell deep down at the back, and there spread themselves widely under the hells of spirits, from whom they are distinguished and separated, by, as it were, a hard rock, which can never be penetrated, because there is no communication except through intermediates,—just as between the celestial and the spiritual. They also correspond to the celestials, and are ruled and kept in subjection by the Lord, through them.

5573. A certain one belonging to the genii, was known to me in the world (Lag: Frölick).¹ He was long among the spirits; and he was able to lead all whomsoever he wished, namely, through thoughts, and also to lead them away at his pleasure. They did not know that he was of the genii. They said, also, that they were altogether unable to resist him; but that he could compel them to think whatsoever he would; as, also, he himself admitted. He came to me, likewise, and did

¹ Dr. Kahl takes this to be intended for *Ulrik Christopher Frölick*, a Swedish judge-provincial, and, in his latter days, Vice-Governor of Christianstadt. He was born in 1678 and died about 1759 (See *Narratiuncule*, p. 20).—Ed.

in like manner with my thoughts, so that he was able to lead the minutest things there; and also introduced himself, by the hand, into the province of the breast. It was there, also, discovered that he was one of the genii, and among spirits with whom I was acquainted in the world. Many spirits adhered to him, even up to several hundreds. They said that he was able to take up their thoughts; others not so. They were evil and mostly naturalistic; and, inwardly in himself, he was also.

5574. From the life of these ones in the world, it was permitted me to know of what quality they are in the world who become genii, that, namely, they remain firm in their own thoughts, partly owing to solitary life in themselves—that is, from the delight thereof; from sad lots then intermingled; and from continuous thought about them at the time. Hence they were able to be in one thought a long time, and to be kept [in it]; and not to fluctuate, like those who are in joy, and in variety, and with whom there is no sadness. It was chiefly through this that they were able to remain long steadfast in thinking about one matter. Such was that one. They at length become such that they say what they think, however another speaks; nor does [such a one] fall into doubts through any considerations, but holds himself continually in his own idea of a matter about which others are speaking, and abandons nothing thereof; not attending to the reasons of others any otherwise than [to say] that it is not so, and that their reasons are worthless; so that he does not rely upon others in any matter whatsoever. He makes nothing of authority, or the reputation of learning in spiritual and rational things. Thus he is in continuous thinking against any other who speaks differently from himself. They who are such become genii, and lead any who are of the spiritual [genius] by their thought; for the spiritual are bent hither and thither according to various things: the rational, according to reasons; the non-rational, according to the accepted opinion about the sincerity, doctrine, and learning of another. Such ones become genii, and rule others, in the other life, constantly, by means of their closely consecutive thoughts; and especially through the affections belonging to the others—which are the interiors of the thought. For these are in self-love beyond others, and are affected by their own thoughts, and love them. Hence the affections which are of love, [belonging to others,] by means of which the thoughts of all are ruled, follow [them] instantly.

5575. Those of them, also, who reason, are intermediates. The celestial angels, in general, correspond to the heart and pulse of the Grand Man, and also to the flesh, even to the

tendons, sinews, and bones therein; but the spiritual to the lungs and respiration, also to the various fibres and the blood, and to the animal spirits.

5576. The genii, however, are, on the contrary, opposite to the flesh and heart; thus, the bulk of them become as it were bones, or as it were ossifying, cartilaginifying flesh; for they are so entirely opposed to good, in greatest and least things, that there is no soundness in them: they are opposite to the truly human voluntary faculty. In their hells, they at first appear like scarcely visible flying things. They flee from one another, because one is not able to bear the sphere of another's thoughts; for there is perpetual collision. Hence, they make themselves invisible. He who does not think similarly to another in the other life, is invisible to the other.

5577. Few of the English become genii, because they rely on the authority of others, with self-thought at the time, and on the reasonings and reasons of others, according to their apprehension and consequent reception thereof. Hence, also, they are yielding. If only they believe that a man is learned and sincere, and of their own nation, then, their thought is clear and interior. Many of the Dutch, however, become genii, because they from their own [thought] think contrary to others, and do not disclose the fact. Their thought, in the spiritual world, appears lower and more obscure. Many of the English also embraced the heavenly doctrine in the other life, and thence came into the New Jerusalem, because they are such that they embrace the truths of faith when they see them; and they see [them] in a certain interior light, and so remain in it [*i.e.* the heavenly doctrine]. This the English do quickly, but the Dutch slowly; for they who covet heaven see slowly and take up immediate [truths]; and when they grasp the fact that a life according to the precepts of that doctrine leads to heaven, they at length acknowledge them. They walk according to the form of heaven; and what they then know that is higher, this also they practise, according to interior representatives. Thoughts are according to the form of heaven; and—what man is unaware of—rational [ideas] which are truly analytical, are of truth from good.

ABOUT THE WRITINGS OF THE CELESTIAL ANGELS.

5578. There was shown me a sheet of paper on which something was written in Hebrew characters; and there was a certain spirit with me who said what every detail there signified: not what the sense of the letter was, nor what the

interior or spiritual sense, but what the inmost sense, which is the celestial. He did not see this from the words, but from the syllables and their inflexions and curvatures; or, as is said, from the apices and little horns.¹ It was hence manifest what every jot, apex and little horn,¹ of which we read in the Word, signifies.

5579. Moreover, it was told me out of heaven that their writing there, in the celestial kingdom, was wholly different from the writing in the spiritual kingdom. In the spiritual kingdom, it occurs through words written in a like diction to that which is written in the world, but their words there belong to their natural² or universal language, in which all spirits and angels are versed. I often saw such words in the Roman characters; but, when I was in the natural³ sphere I understood nothing at all of it. There were the words, but they were not understood; but they are understood by any spirit you please, whoever he may be. It was according to their natural² language—of which before. But the writing of the celestials is entirely different. It consists of various inflections in various forms; and every curvature and inflection signifies something. And thus they express, in one such form, more things than can be expressed by very, very many words in the spiritual tongue; while, yet, it is only some exterior things [that they express]. Thus, celestial angels know perfectly how to write and read; and this without any previous instruction.

5580. I was told, also, that they saw the spiritual writing, and indeed understood it according to its spiritual meaning; but, yet, [they understood,] at the same time, other things from the inflections of the syllables alone, which the spiritual angels wondered at and which they did not understand. A certain syllable was shown me; there were only curvatures, in various forms, almost as with certain Orientals.

5581. It was also said, that the ancients, when writing first began, wrote thus, namely, those who preceded the Hebrews, before the Hebrew language existed; but that the Hebrew language indeed somewhat approached it, though it still deviated from it, inasmuch as in it there are sharp terminations in the syllables, which there are not in the celestial language. Still, however, in it, and in every single one of its words which are in the Word, celestial things are in the very syllables themselves; which things are understood by the intermediate

¹ *I.e.* "jots and tittles,"—see note to no. 5562, p. 456.—ED.

² In the cases marked "²" in this number, the word, "natural" is used in contradistinction to "*artificial*" or "*acquired*."—ED.

³ In this case, "natural" is used to distinguish from "spiritual."—ED.

angels. Therefore, also, [such celestial things] are inmosty therein.

5582. In other writings, however, no such thing exists, save in those [things] which are from the Divine, thus in the words. In ordinary spiritual writing which is not from the Divine, something, indeed, lies concealed, but it is not according to correspondence.

5583. Whence such writing is, was also perceived, that, namely, it is according to the form of heaven, which is of such a nature ; about which many things can be said, but not now.—Celestial angels know perfectly what corresponds, as, in what way good proceeds to this or that quarter; and this from ingrafted knowledge, because they are led by the form of heaven. Hence is their writing, and many other things; so that they know what is true without teaching (Jer. xxxi. 33, 34). It is permitted me to relate a certain marvel about a like matter. When angels see any spirit walking below them, then they instantly perceive, from the path in which he is walking, and the bendings of the path hither and thither, of what quality he is, and what he is thinking; whether he is going according to that form in which his thought is: also, from the form they draw their conclusion. Thence it might be manifest to me that the inflections of the writings are according to the form of heaven. To walk according to the heavenly form, and to write according to the heavenly writing, nobody can learn by art. If any one should learn something of it by art, he would immediately withdraw from heaven, and also would be instantly detected; especially one who is walking; and this, from the set of his face, even when his feet go differently.

5584. What all numbers signify, therefore, comes also from the celestial kingdom; but it is from a loftier origin than can be described in a few words. Hence [is the signification] of the numbers in the Word; as, 2, 3, 4, 5, 6, to 12, and so forth. I saw writings of numbers alone sent thence; but the numbers are there differently written: they fall in the natural sphere [according to the methods of calculation].

ABOUT THE SPEECH OF SPIRITS.

5585. (((The speech of spirits is natural.¹ It is from their interior memory, the ideas from which become words, but such as comport with the matters themselves; which, also, are the

¹ *I.e.* as distinguished from “*artificial*,” or “*acquired*.”—Ed.

beginnings of natural¹ words. Such ideas are with man, although he is unaware of it; and in the other life he speaks from them. It is, therefore, a universal tongue; for every one is able to speak it with another, nor needs to be previously instructed.

That speech is heard as sonorously as speech in the world—only, however, by a spirit; not by a man.

When spirits speak with a man, that speech falls into the words of the man's language, like his interior ideas into the speech of his words.

When a spirit turns himself to such a man, then the spiritual speech perishes, and he does not know any other speech but the man's:² he is even unaware that any other speech exists.

Some, also, speak from ideas; but this now rarely, for, then, the quality of his truth and good is perceived; but, if there are with any one genuine truths in connection, he is able to speak from ideas readily; and the more instructed any one is, the better [the speech]; but he must beware of that speech: it is interior. I have frequently spoken in such speech, by means of ideas, with spirits and angels.

5586. A certain spirit turned himself to me and spoke in my language, but when to a spirit, he spoke in the spiritual tongue. He also observed the distinction; that, namely, the speech of angelic spirits is sweet, and differs from the ideas of others, because their interior ideas are filled with truths from good. Evil spirits do not understand the speech of these, when they speak from their ideas as well as [from the interior memory³].

The speech of the evil is foul, and good spirits do not like to hear it.

The speech of the celestial is external; for they do not talk about anything else than those things which they see, and not those which they hear.)))))

((These things were written when a spirit was present who had no ideas, but only spoke from the interior memory apart from ideas.³ Therefore, I was not able to describe it from thought. By means of so acting he prevented me.)))

ABOUT THE SPEECH OF THE CELESTIAL AND OF THE SPIRITUAL.

5587. The celestial do not speak anything from their interior,

¹ *I.e.* as distinguished from spiritual.—Ed.

² The rendering here given, though not representing all that occurs in the *Latin edition*, does represent what, even according to the Editor of the *Latin*, *Swedenborg himself wrote*. All we have omitted is the portion added by Dr. Immanuel Tafel, which gives a different, and, we are satisfied, an erroneous sense.—Ed.

³ The reader will find in the second of two places marked thus, our warrant for filling out the sense in the first of them as we have done.—Ed.

because this does not fall into words. All truths are inscribed in their interior according to the order of heaven, so that an image of heaven is in them; and because they are thus in the truths themselves they never talk about them, and consequently not about such things as belong to reason, or rational things, neither about morals, or civil matters as regards justice and equity—since they see them all from the truths in which they are. That they talk nothing at all about them was granted me to prove; for such a celestial one is with me. I was also informed out of heaven that such things as are rationals and they hear, they never utter, neither are able to utter, because they have not a memory for those, other than that they know and perceive them when others speak of them; and, then, they say, or think, Yea, yea, or, Nay, nay. They said, moreover, that whatever from such things enters by means of hearing, they do not utter, but yet still they perceive. What, however, they see before their eyes, this they know, and this they utter as readily as others; for these are such visible worldly and exterior objects as pertain to their body, or their human. I was let into the like state, so that I might know how the case is. But things must be seen by them, not so much heard. The things which enter through hearing into the perception, enter into the interior man, thus into the voluntary or into the affection; but those which enter through the sight, enter only into the exterior man, and into the external intellectual. Hence it might be evident to me, that their memory is of such a quality as that of spirits, which is exterior; from which, also, they can speak; but it is not interior. They, therefore, do not speak with ideas. Moreover, they speak by various gestures and by their movements, in doing, going and sitting.

5588. As regards the speech of spirits, it is from the ideas of the speech-thought; which ideas are distinct from the words which are with man; for, when a man speaks, he thinks only the sense of the thing about which he is speaking; and that sense is what falls into the words. That thought which is the speaking, or exterior thought, separated into ideas, constitutes the speech of spirits; and it is from the interior natural memory. For the internals which the spiritual have are closed: wherefore, they speak about truths and goods.

5589. This memory is pictorial, formed from the visible objects in the world; and when it becomes active through the influx of light out of heaven, it constitutes that speech—which, because it is from the light of heaven, renders the ideas thereof conformable to the nature of the things in the universe. Every single thing has its conformity from the influx of heaven.

Those heavenly-fashioned ideas, fall, among spirits, into words, which, also, are distinctly spoken out, and distinctly and sonorously heard amongst themselves, like all speeches on the earths amongst men. Hence it is that the speech of spirits is a natural¹ speech, and also the universal of all, whereby spirits from every nation of the earth, and from every globe, are able to converse together; and this as readily with the most ancient people as with the moderns. Into this speech, every man spontaneously comes immediately after death; and when he then speaks, he is unaware that he has ever spoken differently. Hence, also, it is manifest, that the common speech of spirits is in every man whatsoever, and would become of the same character [as it is with spirits] if one man should enter into the thought of another with his own thought; and, also, that thus he can bring forth, in one moment, more things than, by words, during half-an-hour. From these things it was also manifest, that that speech is one of words, but entirely different words, formed according to the notion of the thing, and articulated by means of sound, so that the sound is articulated, expressing all the things belonging to the matter. It differs from the speech of brutes in this way: that that is continuous, but that of spirits discrete, because there is with them the thought of the thing itself out of heaven and from the Divine truth there,—which, there, is light. Hence, with men, [speech] is discrete and articulate, because they are intellectual: with beasts it is continuous.²

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[5589]¹/₂. But how much the words of the language of spirits

¹ *I.e.* “*natural*” as distinguished from “*artificial*,” or *acquired*.—Ed.

² Dr. R. L. Tafel is of opinion that these signs in the margin are used by Swedenborg, here, as elsewhere, to indicate the *days of the week* on which the occurrences he is recording happened. The signs themselves stand, in astronomical usage, for the sun, moon, and planets, after which the days of the week are named, or to which they have been allotted. We take the *arrow* of the Latin Edition—which see—to be a misreading for “♂,” the sign for *Mars*, with which Tuesday is associated. The sign “♀” stands for *Mercury*, which indicates Wednesday. These two signs *occurring together*, as in the margin in the present place, would, in this point of view, stand for “the night between Tuesday and Wednesday;” a phraseology paralleled by Swedenborg himself, in no. [4791*m*], which was written in “the night between the 18th and 19th November 1751.”

The reader should know that Swedenborg used the various astronomical signs to which days of the weeks are allotted, in connection with specific dates, almost habitually, during the seven and a half months between the 2nd February and the 15th September 1749. Between nos. [4139¹/₂] and 4389, they appear, as may be seen from the *Latin*, no less than 130 times. This fact makes it possible to test Dr. Tafel’s opinion of their significance, by seeing whether the same sign recurs in septennial periods (or multiples thereof). For the purpose of making this test in such a way that the reader may form his own judgment, we have drawn up the “Analytical table of Swedenborg’s use of Astronomical Signs in connection with Dates,” which may be found in the Preface to the present Volume.—Ed.

differ from the words of the language of men in the world, could also be plain to me from various considerations. It can be expressed in the world by sound, even distinctly and articulately; but nobody there can understand it, because it is the spiritual of speech but not the natural—in which latter man is. Speech also differs from the interior thought of man and of spirit; for it is exterior, and care is taken lest [that] thought should enter it; for thus would be manifested of what sort the spirit was. Therefore, those in the other life who are rational, or who speak from reason, and those who speak only from the memory of a thing without its thought, speak alike; and those there are also able, as much as in the world, to pretend that they are learned, although they speak solely from the memory.

That the Law is written in their hearts, and that the celestials know truths without doctrine.—Jer. xxxi. 33, 34.

[5589]³. Thus also preachers speak, each one from his doctrine without interior ideas at the same time. They only let themselves into the exterior affections, or into a holy external state, in which their speech is just as in the world. The hearers hear only the speech in such affection, and are affected from that apart from interior affection.

[5589]⁴. In a word, their speech is every bit as natural¹ as hearing, sight, taste, touch and smell are natural¹. Such natural¹ [speech] man in the world possesses, just as much as spirits do; but it is only manifested in the other life. There are many reasons why it is not manifested in the world—of which, elsewhere.

5590. The speech of spirits with man falls into the man's words; and, then, a spirit is in the like speech with the man, of whatsoever nation he may be: it also [falls] into the foreign languages which are with the man. Such spirit is, at the time, unaware that there is any other speech, or that he is a spiritual [being] among spirits. Similar is the influx of the speech of spirits into man as [the speech] of the man in himself. He is a man-spirit; and his speech inflows from his spirit into the natural² speech of man; and man is then unaware of the quality of [his] spirit, or that there is in him another speech than the language of earth. And when he is neither speaking, nor thinking that [his] speech belongs to [his] words, he is unaware of the fact: in like manner the spirits who are with a man. The case is precisely similar. Make the comparison.

5591. Through the common speech of spirits all are able to be and converse together, both the celestials with the spirituals, and the spirituals with spirits of whatever kind,—all, of whatsoever religion they are: likewise, angels with infernals. The only difference is, that every one speaks according to his own

¹ *I.e.* as distinguished from “artificial” or “acquired:” not as distinguished from “spiritual.”—ED.

² Here the term “natural” is used in contradistinction to “spiritual.”—ED.

opinion of mind. Thus, they are able to reason and to dispute. Neither does thought manifest itself otherwise than through a speech of words, as in the world. But angels cannot bear infernals speaking, on account of the falsities and foulnesses which they speak; and infernals cannot bear angels speaking, on account of the truths and good affections [they utter].

5592. There exists, besides, a speech through accompanying ideas, and also without accompanying ideas. I have spoken with angels and spirits through speech accompanied by ideas, and also not accompanied by ideas. The speech through accompanying ideas is also sonorous, and exists at the same time along with words such as pertain to men in the world, and at the same time, also, along with words such as pertain to spirits and angels. And it is sonorous. But speech through ideas alone, without words, is likewise twofold; [but] both kinds are tacit, not sonorous: the one is of thought, the other of affection.

[5592] $\frac{1}{2}$. When intellectual ideas of thought are present, then appear all things whatsoever that a man, or spirit, has known about the same matter; but, in the midst, and thus in the light, is the matter which is then the subject; and the rest are round about at a distance, in shade. If the obscure things which were at a distance, are in the middle, or in the light, then the rest are at the circumference in the distance, like objects of sight when the sight is forcibly determined, strained to a certain object. The case is quite similar. It must be known, that, when a man, or spirit, speaks, all things whatsoever that he has known about the same matter are then exhibited present, in order, according to the form of heaven—in which he is if good; for the connection is similar. Wherefore, such speech diffuses itself widely, if the man, or spirit, has known much, and the things [he has known] are truths from good. Then it is towards heaven and in heaven.

[5592] $\frac{1}{2}$. But, if they are not truths and goods, then, the speech diffuses itself towards hell, and its form is different: thus, if in falses from evil, he is in the opposites. But speech from affections without intellectual ideas, is still fuller. The affection is presented with its variety, and the angels, especially the celestial, apprehend all things distinctly, according to the truths from good inscribed in them. Such speech is obscure to man, and also to spiritual [angels]. With such speech also I have often spoken; and the angels readily understood. It differs, likewise, according to the quality of the affection [resulting] from the truths. Those who are in genuine truths are able thus to speak in the celestial manner; and, then, internal holiness, which is holiness itself out of heaven, is called forth, but not external holiness without that internal. There is

more of the human [element] in external holiness ; but in internal, more of the Divine holiness.

5593. One spirit is not able to hold conversation with another by means of that speech from ideas and affections, if they are not in like truths and in like affections from truths. For collision immediately occurs, and, indeed, of such a nature that the one must needs be carried away by the other, according to the ideas and their affections. Those who are of differing religion cannot [converse together] at all ; neither angels with infernals at all. Such speech is most beautiful in heaven, because it proceeds from the whole angel and from all and every single one of those things which constitute him ; because an angel is his own truth and his own good : thus, the speech is of such a form as belongs to angels. They make one. There, is the speech of love and charity. In hell, is the speech of hatred and spite, or the delight of adultery ; and this is altogether external without anything internal. Few are in this speech, because there is contrariety : also for the reason that few in the world have thought rationally and spiritually, from truths and goods themselves.

5594. I have frequently spoken with angels by means of that tacit speech of ideas, and also with others ; and, then, I was able to express even material things without words, by only thinking about them—whether they are facts, or persons, or places. I have thought about merely scientific matters, and they have immediately known all about them ; about persons, without the name, and they have known instantly ; about places, towns and kingdoms, and they have at once known, because then, all the things which I have known about them are together ; and the spirits then suppose that they know them as perfectly as I. Such is the communication. But places and persons are presented in certain quarters, according to the corresponding states at the time.

5595. It must be known, moreover, that spiritual speech is in many expressions of human speech, principally those which belong to sensation, as, for example, when seeing is spoken about understanding ; about perceiving, smelling is said ; about tasting, in like manner, but in a grosser sense ; that to hear is to obey, and so on. There is a spiritual therein, from the spiritual world. In the words of human speech are many such [cases] ; and man is unaware that they are from the spiritual world, because he does not know what the spiritual is, nor what correspondence. The speech of the most ancient people was of such a character. At that time, the speech of words was exceedingly full of such [instances] : at first, [it was] spiritual, afterwards more and more natural, and at length sensual, such as it is at this day. That there was a most ancient speech of ideas and affections, see what [is said] about it in various places.

5596. When a spirit turns himself to another spirit, or to a man who speaks from ideas or affections, fully or cogitatively, then he is wholly in the like, both in perception and in sense, if he speaks from truths confirmed in himself. This has often happened with me. And then they understand and perceive altogether like the other, if only his interiors were opened; for then the communication is full. The one is as it were in the other, or in the spirit of the other, as regards thoughts and affections, and then knows what he had not known, just as if he [knew it] of himself. Thus takes place, in the heavens, consociation and communication of all. But, as soon as one turns himself away, looks to the side, or backward, then he is brought into another thought; and, if he turns to his love, and to his faith, then he is in precisely the opposite perception, and the other's thought [with him] altogether perishes. Such a thing has frequently happened with me, and then the very infernals have acknowledged celestial truths; for celestial truths have such force; but, as soon as they turned themselves backward, they were in the contraries. I was often, by this means, harassed by spirits, who yet did not want [to admit it]. They believed that it was they who knew all the things which I knew; and so they wanted to instruct me, unaware of the fact that [their knowledge] was from my [mind], or from those things which were with me; when, nevertheless, from themselves they knew nothing at all about that identical matter,—as, also, was shown them several times.

5597. (((When celestial angels hear truths from others, they then see them; thus, also, when they hear rational [arguments] they see them outside themselves, thus from the others, but not within themselves as the spiritual do. Hence, also, it is, that they know that those things inflow from others, and, if the others speak fables, that they do not receive them in themselves or believe them. By this also they are distinguished from the spiritual.))))

CONTINUATION ABOUT BABYLON.

5598. Because there are a large number of such as are called Babel, or Babylon, who are not yet vastated, but roam at large in the world of spirits, and this up to several hundred thousands, who are vastated successively as new ones arrive from the earth—it is, therefore, permitted them to carry on in like manner as at first, and, indeed, in the same quarters, or places. Similar things, therefore, were continually recurring; but, immediately thereafter, they are destroyed and cast into hells. This also was seen; and it happened when I was asleep. They

assembled, up to many thousands, at the southern part towards the west, but in the remotest boundary there, and began to carry on similarly, to establish monasteries, to scrape together riches from others, and to lord it over souls; and, when assembled to the number of many thousands, they took upon them to wish to destroy those things which belong to the Lord, or which are with those with whom the Lord was. Then commenced their destruction; and they were cast, partly into a western place, and partly into the two gulfs there; and, when they were destroyed, that place appeared like the ruins of houses laid waste by fire, not anything being left—black from fire. It so happened after this, in every part, that, as soon as they are assembled to the number of several thousands, they are thus destroyed—also, everywhere else. For, such ones cannot be assembled elsewhere than in their own places, thus in places agreeing with their love. But this takes place, several times alternately through several alternations, after the Last Judgment, until [it happens], at length, that they are carried directly into the hells.

5599. The former places, where their dwellings were in the surrounding quarters, are entirely deserted. There appear there only as it were stones round about the part; and barrenness everywhere. Thus those places are uninhabitable.

ABOUT A CERTAIN CHRISTIAN AMONG MOHAMMEDANS: ABOUT THE ONE GOD. AULAEVILL.

5600. There was a report about the Mohammedans, that they acknowledge the Lord, but only as the Grand Prophet, and do not acknowledge His Divinity, for the reason that they have not been able to understand how the Divine could exist divided into three persons, consequently into three Gods, and that, therefore, they have acknowledged one God the Creator of the universe, but the Lord as the Grand Prophet; and have affirmed the Holy Spirit to be spirits and angels. That Christian wanted to know whether such was their doctrine and sentiment. He approached them at the western part, wishing to question them about that matter. They spoke as they thought from their religion; but they asked the Christian what he believes about God—whether he believes that He is One. He said that he believed that God was One; but they examined the ideas of his thought, which easily takes place in the other life. They said that he does not believe that God is one, but that He is three, because in his thought he sets up three persons, and every one of them as God. They then said, further, that he says one

God, but, in heart, in faith, or in thought, he believes in three; when, nevertheless, a Christian ought to speak as he thinks and believes and not differently. Since he was unable to deny this, they then went on to say that it ought to be to the shame of Christians to think three gods, and that the very heathen are wiser, for their wise ones think that there is one God, and do not have more in their idea, as the Christians do. Wherefore, he retired, and said that he would never return to them; for he was overwhelmed with shame. He wanted to say that the three were one through agreement; but, still, he set up the idea of three Gods who were unanimous, when, yet, God is one. That there is a Divine Trine, but a Trine in the Lord, see the Heavenly Doctrine,¹ concerning the Lord, nos. [288–291 and 297],² and the appendix to the Heavenly Doctrine¹ at the article concerning the Lord [*H.D.* 306].² The Mohammedans kept him in the idea of his thought, in a manner which occurs in the other life, and he was not able to tear himself away from it, thus, not to deny it; and, then, he was, of consequence, overwhelmed with shame. I presented, afterwards, the Trinity in one person, and this in the Lord, together with certain [declarations] from the Word; and then they said that they perceived the thing could be so, and would be able to believe it, if, in the world, they had not felt differently. Nevertheless, they see that He is more than they have believed, from the fact that He had bound Mohammed, and, also, that He is called the Son of God, and that He was conceived of God Himself.

HOW THEY ARE ADMONISHED IN THE HEAVENS AS TO WHETHER THEIR INTERIORS ARE IN A GOOD STATE.

5601. Those who are there do not attend closely to the state of their interiors. When they think and do anything they are admonished, through the external appearances, both without the

¹ That is, *The New Jerusalem and its Heavenly Doctrine*.—ED.

² The references we have supplied within the brackets in the text, are to the chapter “On the Lord,” in the work mentioned in the preceding note, viz.:—*The New Jerusalem and its Heavenly Doctrine*—which, being published to the world in the year 1758, was, probably, in preparation at the time this portion of Swedenborg’s *Diary* was written; that is, between “the 9th January, 1757” (see No. 5366, above), and “the 30th of March 1757” (see No. 5699 of the present work, in the succeeding volume). “[*H.D.* 306]” comes in, as Swedenborg here mentions, in an “appendix” to the above indicated chapter “On the Lord;” which appendix consists of references to passages in the *Arcana Cælestia*, where the various points summarily presented in the chapter itself may be found discussed at large. The fact that Swedenborg, according to the Latin Editor left *blanks*, instead of filling in the nos. of the work to which he was referring seems to favour the inference that the references were to a then *unfinished* work,—as, we have pointed out, the “*Heavenly Doctrine*” at that time was.—ED.

house and within the house, and also upon their clothes and in the face—if they have not thought rightly. If, for example, anything of evil, lasciviousness, or insincerity, has crept in and they have not rejected it, then, outside the house, when they go out, the garden-products and the like, appear to have either vanished, or changed as regards varieties and as regards beauty, or as regards brightness. If they have vanished, or appear dim, they instantly know that they have thought something of evil; and they also reflect whence this is, and what of evil, or of falsity, it is; and it is given them, from themselves as it were to know themselves, and they recollect; and, then, they shun it, or it causes them to repent of those things; which being done, the former loveliness returns. And if spots appear upon their clothes, or if they become less bright, then, in like manner, they thence recollect [wherewith they fell away]: they are lustrous, white and roseate when they have thought truths from good. The like happens in the beds, and on their ceilings; in which sometimes appear beautiful variegations of many adornments, when they lead the life of truth and of good: in any other case, they are changed. Thus in a thousand other instances, all of which are admonitions. Maidens are also admonished, through changes of beauty in their face.

ABOUT BOOKS AND THE WORD IN THE OTHER LIFE, IN HEAVEN.

5062. They have books there, written as in the world, and similar writing in them as in the world, in the Latin, Hebrew and Eastern languages. I have seen the books frequently; and, also, papers have been sent to me out of heaven, written from top to bottom. I read them as in the world. But whence the writings [come] shall be told elsewhere. Each thing that a man writes, remains in the interior Book of his memory, and is read before him.

5603. But they have the entire Word, from beginning to end, so written that every one can read it. The preachers there preach on it, and the rest read it, as in the world. They also have songs, and sing from them, precisely as in the world. The spiritual angels are exceedingly fond of songs.

5604. But they have the Word written in the spiritual language of which we have spoken previously. They have the Word in twofold wisdom: the spiritual angels have the sense intermediate between the internal and the external; the interior spiritual have it altogether according to the internal sense, and the celestial angels according to the inmost sense. In their Word, there are not names, nor numbers, but, in their stead,

things. They who wish to be intelligent and wise, can be instructed from the Word about the minutest details. Instead of the history of the creation, there is, there, something about the new creation of man.

5605. They have the Word of the Ancient Church, the title of which they call, in part, ENUNCIATIONS, in part, THE WARS OF JEHOVAH, and PROPHETICALS¹—concerning which. . . .² The ancients have this; but they said that that Word is so written that they can be instructed in minutest things. It is also inspired; but, inasmuch as it was no longer of service for the men who succeeded them, another Word was written. Of what kind this [Ancient] Word is, is manifest from the first chapters of Genesis, which were taken thence.²

5606. ((There are four classes of men there, just as in the world. The *first* attend to the uses in the Word; they also see, indeed, the other things, but do not pay attention to them. They serve as a plane. Thus it is read by the celestials. The *second*, are those who take the doctrinals of the Word therefrom: thus the spiritual understand it. The *third*, are those who are delighted only with its holy external, without intelligence: these are they who are in the ultimate heaven. And the *fourth*, are they who attend only to the literal sense, and they who attend only to the words; as, for example, the critics and those who write various things about it: the former [of these] are in the threshold of heaven, and the latter are in the very extremes.))

HOW THE ANGELS HAVE THEIR WISDOM FROM THE WORD, AND ABOUT INFLUX AT THE TIME.

5607. I have been instructed from heaven, that the angels are in wisdom from the Word, but that they pay no attention whatever to those things which are in the sense of the letter, nor to those things which are in the thought of a man at the time when he reads it, but to the interiors of the Word from the man. Wherefore, I was instructed how this matter is circumstanced.

5608. The natural thought of man is a plane in which all things of angelic wisdom close: it is a foundation like that of

¹ One of these "PROPHETICALS" is the *Book of Jasher* (see *Sacred Scripture*, 103, near the end, and *True Christian Religion*, 265, also near the end), quoted by JOSHUA on the occasion of the sun standing still in Gibeah, and the moon in the valley of Ajalon (Josh. x. 12, 13).—ED.

² For further information on this highly interesting and important subject of the Ancient Word, the reader is referred to *Sacred Scripture*, 102, 103; *True Christian Religion*, 265, 266, 279.—ED.

a house. Into that plane all things which the angels think fall. Thence, afterwards, is a plane which is also of such a quality as their wisdom becomes; in other words, as are the ultimates so are the primaries.

5609. If the men who are reading the Word, or thinking, or preaching, from the Word, are wise, the angels are unaware of it at the time, but, still, the wisdom of their thought falls into them as into its plane, as was said; and they are entirely ignorant that it so happens.

5610. Angels have told me that they are sometimes in great wisdom, sometimes in less, sometimes in clearness, sometimes in obscurity; and that their thoughts are variously directed to the quarters, now this, now that, and that they are in greater clearness, or obscurity, according to the direction—but they are not turned to themselves but to men; also, that they thence know that [they are turned] to the human race, where such things are to which they are determined. They said that they have this from much experience; and, when [they are turned] to those things which are in my thought from the heavenly doctrine, then they are in greater clearness than in any other case.

5611. Those things are circumstanced like all things in nature. In nature everything is fixed and ultimated. So with such things. Moreover, that all internals close in externals, see *interior* degrees—and many things besides.

5612. How interiors subsist may be illustrated from various things. Angels have their paths and methods, from interiors.

5613. I read something in the Word, and they who are in heaven perceived all things clearly according to the internal sense,—see what *has been written about the correspondence of heaven with the Word*.¹

5614. Such correspondence occurs as with the man who feels from ends and speaks thence; and as with the man who attends to the ends and uses of a speaker; and with him who attends only to the sense; and with him who attends only to the eloquence, thus to the affection of speech; and with him who attends only to the words: these last are stupid.

5615. It was also observed, from experience, that, like as ultimates are directed by the Lord from priors, so also, in turn, priors from ultimates; and the Lord is the First and the Ultimate, or in the first and in the ultimate, in order that, so, all things of heaven might be directed; and, therefore, He became a man, so that He might also be in ultimates of Himself, and not by others—they being men. Owing to that, He Him-

¹ For several exceedingly interesting particulars on this subject from the author's own experience, the reader is referred to *Arcana Caelestia*, 1768-1771.—ED.

self directs all things from the First and the Ultimate: ultimates, through priors, in heaven; and priors, through heaven, from ultimates: hence is the nexus.

5616. Natural truths are in the place of a foundation, hence thought is filled with such ideas; and, then, when a man is reading the Word, he is in them.

5617. The plane and ultimate is with an intelligent man, whether he is thinking about such things, or is thinking about other things, or is asleep; for it is with him constantly. This also I know from much experience—and also because the whole man is of such quality as the truth and good with him. Many men can at the same time serve as a plane for one angel. The Lord so arranges that what is absent in one may be in another; He, also, composes one thing from many, so that it may still serve at the same time for one plane.

CONTINUATION ABOUT THE WORD.

5618. There were certain maidens who read the Word daily. One of them was of the celestial genius: two others intermediate between the celestials and the spirituals. These three had the Word. When two of them did not read it for ten days, then their copy of the Word did not appear. But they pondered whence this arose; and it was perceived that it was because they did not read it. Then, they took a copy of the Word out of a rock; and, when they read it, the characters of the words were similar, but they did not understand. They were in the celestial style. They afterwards received the Word and read it daily. Their Word was according to the interior sense, which is midway between the natural and the spiritual. It was historic and prophetic; but, instead of the names of persons and places, and instead of numbers, there were things. In place, there, of Moses, of Aaron, of David, there was the Lord.

ABOUT THE JEWS IN THE OTHER LIFE, AND ABOUT THE HEBREW TONGUE AND ITS CORRESPONDENCE.

5619. The Jews dwelt within the Christian world, because they had the Word and have known about the Messiah. They dwelt a little to the left, in a parallel with the sole of the foot and below; and there was a vast multitude there. Those there venerated Moses and Abraham, and others in the Word. Moses appears to them when they do anything of evil, with a staff in his hand, and terrifies them and admonishes them: a certain

angel in heaven appears in such a form, and they persuade themselves that it is Moses. I know, too, many things about Abraham; but it is not yet time to disclose them all.

They read the Word in the original tongue; and, from their ideas derived from that very tongue, the celestial angels take up the celestial things which are in the Word; for the correspondence of that tongue, as regards the very syllables even, is with celestial forms—of which in another place.¹ But, a little while before Babylon was destroyed, those [Jews] from the Christian world, were also cast out there, and even to the northern quarter in the direction of the length there, where they wander alone, and, there, are in a wretched state. They are still withheld from their internals (which are vile), and in the externals—in which closed-up internals they are able to be more than any other nation. These things the Lord predicts in Matthew, that, [namely], they were tolerated thus far for the sake of the Word, through which there might be some communication with heaven.—The evil of them are in a certain desert, which is called the desert of robbers, which is also in the northern quarter.

5620. Celestial angels said to me, about the Hebrew tongue, that all the letters, or syllables, therein, have correspondence, and that, according to the inflections and curvatures, they have a significance in agreement with the heavenly form. It was permitted them to examine the letters from beginning to end, also certain words; and they said that there is correspondence, except in the case of certain rough letters, as, *ר*, *ז*, *ק*, and several which are pronounced roughly. But they said that, so far as there is roughness in them, so far they do not correspond. They also said that, for this reason, in the earliest times, they were not rough but smooth, and that, therefore, in every one of such [letters] there is a point in the middle; and this point signifies that it is pronounced roughly, but that, without the points in the middle, not roughly. All rough [sounds] pertain to spiritual things, and, therefore, the points in the middle of these. They further said—as, also, I have frequently perceived—that they [*i.e.* the celestial angels] have not the vowels *i* and *e*, but *a*, *o* and especially *u*; and that *y* is an intermediate between the celestial and the spiritual; also, that, because they are such, and only serve the purpose of sound, there are, likewise, no vowels in the Hebrew tongue as in other tongues, but they are annexed by means of marks placed above and beneath.[‡]

¹ No. 5620, below.—Ed.

[‡] It may be worth while to mention that all the points in the text, in this and the succeeding no., marked “[‡],” are matters of natural fact, well-known to all students of the Hebrew language and Scriptures.—Ed.

5621. It is hence evident, that the Word is Divine in all its details, not only in the words, but also in the syllables and letters; and hence may be known what that signifies, that not the least apex or the least little horn¹ should perish, and why the Jews have been impelled to number the separate letters,‡ and that they have believed mysteries to lie in even every least constituent of a letter,‡ although they have not been aware in what way.

5622. I read something in the Hebrew tongue, without the rough [accent], and rapidly skimming the vowels as only sounds; and, from the syllables alone, they formed the celestial sense in the inmost heaven, and declared that there was correspondence. They who were of the most ancient times speak almost so with each other, from correspondence; but not so the celestials of modern times: still, however, these understand. I read in the Hebrew tongue, Psalm xxxii., verse 2,² without the rough accent, and almost without even the vowels; and they then declared that they understood what it is from the sound,* namely, this, that the Lord pities those men mentioned because they do evil.

* It is said "from the sound," and it is meant, from the natural³ speech of those who are there. Instead of *a*, there, they say *ao*, diphthong; instead of *i* there is nearly *y*; and instead of *ae* there is *eu*.

THAT THEY DO NOT KNOW WHAT TIME AND SPACE ARE IN THE OTHER LIFE.

5623. Those who die while infants, and who come into the interior heavens, do not know what time and space are. As regards time, the reason is this: because the sun, there, does not perform a revolution like the one in the world, consequently, neither does it produce the years and days. The sun, there, which is the Lord, is always in the east; therefore, no other variations exist there than of the states of life as to good and truth, which make their periods. And, since the sun is not of such a nature as the one in the world, they are, therefore, unable to have any notion of time, but only of state—albeit, relatively to the duration of state there is time, just as much as in the world; but they cannot thence have the notion of time, because the states do not recur in regular alternations.

¹ *I.e.* "jot and tittle,"—see Matt. v. 18.

² "Blessed is the man to whom the Lord imputeth not iniquity, and in whose spirit there is no guile."

³ *I.e.* natural as distinguished from artificial, or acquired.—Ed.

In the interior heaven, even the idea of time perishes ; because, with those who come thither, the natural, which is in the notion of time, is put to sleep.

[5623]¹. Nor are they acquainted with spaces, because these are variously changed according to the states of their life : hence they are the appearances of states ; neither are these fixed as are those in the world. Those spaces, also, are varied as regards distances and magnitudes, likewise according to the states of life ; and, because their spaces are of such a nature, neither do they have the notion of them, although they still exist.

5624. I spoke with some such ones, and I asked what space is, and what time ; but they were entirely unaware. They called spaces, after the variation of appearance, either beautiful or not beautiful ; but times differently, saying that they were qualities of life. It must be known, however, that they are still spaces and times ; but it is owing to the reasons here assigned that the angels have not any notion of them.

5625. It may appear from these things, that all their natural ideas pass away, for these are based upon spaces and times ; and, consequently, that material ideas perish, and those which are in their stead relate to the changes and variations of their state. From very many ideas closely observed, it may be evident how it is that natural thought, and especially sensual thought, cannot withdraw from the notion of space and time ; and that, if it withdraws, it is scarcely able to think ; for the natural cannot think abstractedly from times and spaces.

5626. Hence also it is, that spiritual wisdom grows in the proportion in which it is removed from the material notion ; and it on this account is that the ancients used to say that men come into the light as far as they are withdrawn from the sensual.

5627. Neither do they know what spring, summer, autumn and winter are ; nor what morning, noon, evening and night are ; still, they have notion of heat and cold, also of light and shade—not, however, from time, but from the state of their life. Besides, they see all things there as in the world : still, however, they do not perceive them according to space, but according to the states of their life.

ABOUT BABYLON AND THE EXCEEDINGLY CRAFTY THERE : AND
ABOUT THE SEVEN MOUNTAINS.

5629.¹ I spoke with Englishmen, and inquired whence it

¹ No. 5628 is skipped in the Latin.—Ed.

was that they were such, namely, that when they hear truths, they see them and follow them, and that, then, they are apt at conforming themselves; for, with them, in the other life, there appears a whiteness which is above their natural and which is of heavenly light: from this also it is that they are intelligent. Likewise, the Dutch; but, with these, the whiteness does not appear, but a certain solidity in their natural; wherefore, also, they are more tenacious. I spoke with the English, asking whence they have such whiteness—also, such a life; which differs, as they perceived, from the life of all other nations. It was then permitted me to set up a comparison between the government which was among them and among the present-day Italians; which governments are perfect opposites: thence, also, it is that their geniuses differ. In England, there is liberty of speech and of writing about both civil and ecclesiastical questions; but no liberty whatever of cheating others, of employing deceits and craft, nor of assassinating, nor of robbery, nor of slaughter; and this [restraint] and that [liberty] are there general. But it is the opposite among the Italians; there, there is almost entire liberty of cheating, by cunning and deceit, and also of killing, on account of there being so many places of sanctuary, but none whatever of speaking and writing about ecclesiastical questions *per contra*; neither about civil [abuses]; for they have inquisitions there. Hence it is, that the Italian race keeps all things within; and those of them who are evil, retain a fire inwardly in themselves, which is hatred, revenge, ferocity; which fire also is like that which lies concealed under the ashes after a conflagration, and smoulders. But the English race differently. With them, such fire is not concealed but instantly flares up and burns out, because it is conceded to them to speak and write freely, and, because they are kept in sincerity and justice, by means of its not being permitted them to cheat, to rob and to slay; for in such cases there is no pardon.

5630. After these things were said, I was conducted, along with certain Englishmen, to Italians who have been exceedingly crafty, and such inwardly, and who have burned with such crimes in their life. When I came to a distance [from them], I immediately perceived [in them] contempt for us who were coming and a great notion of themselves, as if they would possess heaven and earth. We approached nearer; and, then, I spoke with them. I asked, at first, something about the Lord: they said that they have all His power, inasmuch as it was given them through Peter. But I asked what they thought about God the Father; whether they have His power, also. They said that they have not, but only that of the Lord as regards

the Human. We asked, in reply, how they understand this, that the Lord yet declares Himself to be one with the Father; that the Father is in Him and He in the Father; and that His Divine and Human is one like the soul and body, and, that because this is so, they cannot be divided; and [pointed out] that they do not so perceive the matter unless they say that they have Divine power, and also that of the Father Himself. At this, they, at first, held their peace, and consulted together: afterwards, they said that they have not heard such a thing before, and that they cannot reply to it until after they have consulted among themselves. They still wished to say something; but we answered that the speaking native to man is through the speech of ideas such as belongs to the wise in the other life, and not through a speech of terms; but, that, if they want to hunt up terms from the school-men and from Aristotle, this is ridiculous, and is never admitted by any intelligent man, because, in this way, the greatest falses may be confirmed. Then, after they consulted further, they sent to me a certain one who had been an Inquisitor among them; but, when he approached, he said that he is not of that religion but of another, and, moreover, that he did not dare [to say anything] there. Wherefore, they wished to resort to their arts and deceits, and said that they would reply in another way. But I said that this avails nothing, because we speak from Divine Truth; and that they know that he who attacks Divine Truth assails the Divine itself: also, that nobody ventured anything against Divine Truth in the other life.

5631. These dwelt in a mountain in the west, afar off behind a wood, where were the most wicked; and there they hid themselves. It was said, that, around them, appears a fieriness as it were of burning, from the loves of self and the world; inasmuch as such burning lies inwardly concealed in them, by reason of the fact that they believe themselves to possess heaven and men's souls, and, also, desire to possess the universal earth.

5632. When they saw us, they said among themselves, They are paltry men and not in any eninnence;—on hearing which, I asked how they understand the Lord's words, that he who is least should in heaven be greatest, and the greatest least. They wanted to say that they declare themselves least; but I replied that this word does not mean to be least according to the mouth, but least in heart; when, nevertheless, although they style themselves least, they are yet thoroughly well-known as wishing to be greatest. It was then inquired where such ones were.

5633. To this interrogatory, they said that they have an in-

quisition, and that they send thither every one who is not willing to receive their religious decrees; but that, when they seek [for them], they find them released, nor do they know how they get off; also, that the inquisitor says that he wishes to resign that post because it avails nothing. It was shown, moreover, how cruelly they treat those who are not willing to profess their religious notions and acknowledge them as gods. Those enormities with which they maltreat these latter, must be kept secret, because they are horrible. (They hang them up by hooks fixed under the ribs.)

5634. Afterwards, was exhibited how such ones are despatched to hell. At a bridge behind that mountain, more to the western parts, is a desert into which they who are such are cast—which is done in succession; as, also, themselves confessed. They said, that, when those who descend from the mountain at this part, where there is a narrow swampy space, come above that, they utterly lose everything of understanding and become most stupid. They appear like corpses; nor do they know that they are men. They wander there in great multitudes. There is also a long opening there, which leads under the ground. They who are worst enter thither, and the more deeply they enter the stupider they become. They lie like corpses. Some were let in thither; and they said that it is so. That wide passage leads, in a curve, to a second bridge, and the farther they come along it, the stupider they grow and the more corpse-like. The reason is, because the interiors of all who have been deceitful, and burned with revenge, up to the end of life, and perceived their delight therein, are closed in spiritual death: with these, at length, no soundness remains. Some went out from that passage. They were like corpses, and the love of self exhaled from them. It was said, that, as long as they are such, they lie like corpses, almost dead; also that those with whom that love is broken, have yet something of life afterwards, but that, still, they dwell in that desert.

5635. Then, also, I saw many descending from that mountain into the desert. These, at first, began to be as it were insane: thus they lost their ingenuity of wickedness; and, afterwards, they were let down; and it was said that they who go across that swampy space can never return, and that, if they try to return, they fall into a swoon from the anguish produced: wherefore, they turn back. They were asked what they felt about those there in the desert—whether, or not, they fear them. They said that they do not fear them. They believe that they were themselves still more crafty and skilful; therefore, they cover up their heart. Those were let down over the swampy space who were obdurate in heart, and would not desist from

their heinous cruelty against every one who does not acknowledge that they have power over heaven and on earth. A certain one of them wanted, through crafty magical devices, to go backwards: he was thrown into a swoon near that swamp, and fell, on account of magical thought from the Word about God the Father, and rolled himself over the swamp; and then he said that he wanted to cease from his former cruelty. He was among the governors there. But, as soon as he came thither, he returned into similar, and into yet greater, cruelty; to such a degree that he wanted to be in place of the executioner. Wherefore, he was despatched thence among the former ones, and perished like the others.

5636. At length, those who were in this mountain underwent visitation, and perished in almost the same manner. The whole mountain sunk down in the midst, and they were cast altogether into the depth; and waters were drawn off from the western sea [K. Fig. 5], which overwhelmed [them]; so that these were also immersed in the waters of the sea, though not where the rest were, of whom [I have spoken] above [no. 5300]. They afterwards struggled to emerge, and so get out; but there then appeared a sulphureous smoke of fire, from the love of self and of ruling, which was seen on all sides. This was a sign that they have been still more deeply immersed in the cupidities of that filthy love.

5637. Those of the surrounding crew who were of the same genius, but did not rule because they were meaner, were taken down behind the mountain at the southern side, and cast into gulfs according to their evils.

DEVILS WHO FEIGN THEMSELVES ANGELS OF LIGHT.

5638. From the assiduity and deceitfulness of men in the world, it comes to pass, when such ones enter the other life, they are able to present themselves as angels, when, nevertheless, they are devils: and also to enter the heavens where the angels are. They who are skilful in this, are able so to dispose their interiors that nothing else is observed and perceived than what is angelic; some by one art, some by another; [and], although the angels have a tolerably good notion of observing and perceiving, still they are deceived.

5639. This, those especially know how to accomplish who had been in a sacred function, as many Jesuits and others; for the reason that they have so disposed their countenances in the world, and, at the same moment, have shut up, or separated, the interiors and their evil affections, from the gaze of men.

5640. This takes place, either by means of affections, which are of the will, or, by means of those things which are of faith, which belong to the understanding. Few can feign themselves angels of light in the heavens by means of affections, because the perception of such things there is exquisite; but, in a lower sphere, and with all the simple at the threshold of heaven, they are able to counterfeit angels of light by means of affections; for, those do not have interior perception, nor penetration from knowledges; and because, also, in the world, they have esteemed as neighbour whoever was wretched, poor and a beggar, if only he displayed his misery. But they can by means of the truths of faith, and so through intellectual things. They are able to speak more admirably and in a more Christian manner than others, from the understanding, and from the light of heaven; and, then, they hide their affections by art, nor do they dare to imitate goods. They know, also, through communication with the simple-good, how to bring it to pass that good affections may inflow into their truths, and thus to present themselves before the angels, as angels, too. They are also received, but are not able to disguise themselves long. I saw such ones, and heard how they worm themselves in, and how they behave; also that they are received. There are still more arts; as, for instance, how some are able to bring themselves even into the celestial heaven.

5641. It should be known that the intellectual of man is preserved entire by the Lord, whatever may be the state of his voluntary; to the end that every one may be able to be reformed—which takes place by the means of the intellectual; and I have heard infernals both well understand the truths of faith, and enter into arcana as ably as the good; and they are likewise able to speak intellectually, although the heart is far away. When they are speaking, also, the voluntary is separated, and they scarcely know otherwise than that they are such in heart and mind—although they are not; like many preachers are wont to do, who, when they are in the act of preaching, believe that the thing is as they say, and speak as from faith and love; when, nevertheless, by themselves at home, they are quite the reverse.

5642. They who act in this way and are in this purpose of ruling, and of subjecting all to themselves, and likewise of turning all there away from the Lord to themselves, consequently of destroying heaven—these are principally of the Catholic religion. Their arts in the other life are exceedingly many. Such are they who are meant by him who came into the marriage and was not dressed in a wedding garment: the wedding garment is truth from good.

THE SPIRITUAL SPEECH. HOW REGENERATION TAKES PLACE.
HEAVEN.

5643. ((That regeneration takes place by means of the truths of faith, is shown in many places in the *Arcana Celestia* ; but, through the speech and the thought of ideas, in the other life, how the case is in this matter, can be seen. Let there be, for example, principles of truth ; also marriage ; and the love of self. The truth of faith is received in a man's memory, and the good of love in his will ; the will through the intellect, or the will in the intellect, sees, in the memory, that this truth is in agreement with its own good, whatever that may be. Then, it contemplates it, loves it, thinks it, and also, when opportunity offers, speaks and does it. Thus is good conjoined with truth in the natural memory, and, then, at the same time, in the spiritual memory ; and they unite themselves in a marriage. For example, [again], when any man, or woman, wishes, from the good of his (or her) will, that the marriage should be genuine ; and, from the truths of faith which are in the memory, knows that married partners ought to be as one man, and that the marriage will endure to eternity if a true marriage ; also, that that love is the fundamental of all loves—then, he (or she) loves those truths because they agree with his (or her) will, or good, or love, and places them under his (or her) view ; and, as often as he (or she) thinks about marriage, the internal sight falls upon such things, until they are conjoined in the exterior and interior memory. But those with whom is no good of the will, reject such things, and procure falses in their stead. In like manner, the love of self : if, from the truths of faith, it is known that that love is infernal, consequently that it is hell, then good, through the internal sight, makes for itself, about that love, an idea of hell, at which it is horrified ; wherefore, as soon as such a thing as is of that love recurs, and it perceives that it is such—then the good of the will, through its sight, examines into the idea of hell, and is then withheld by the Lord from those things which are of the love of self ; and the more completely he is withheld and the better the good is, the more things he begins to know ; for the desire of knowing grows according to the good of love, and, also, is increased through the increases of good ; so that he is at length sensible of the genera and species of the love of self, and this in himself. Hence he becomes more and more wise. The speech of ideas, when genuine, is of such an nature. Wherefore, the evil cannot endure it ; because they have a different and contrary speech of ideas, which is from the falses of evil.))

THAT A MAN'S SPIRIT APPEARS IN THE OTHER LIFE.

5645.¹ Sometimes man appears as to his spirit among others there. They said that they sometimes see them, and nevertheless know that it is not a spirit as yet after decease from the world, from certain signs. But it happens only with those who think inwardly in themselves more deeply than the rest. At the time, with him, his thought is withdrawn from the sensu-als of the body, and he appears thus. They, however, who think only in their sensual, and do not raise their thoughts above it, never appear. Nor do spirits know anything about man, where he is ; inasmuch as the corporeal does not appear before their eyes, as spirits do not appear before men's eyes. Some have searched into this matter, at great pains, but have not found out. The wicked did this, but they were foiled ; for, if evil spirits knew where man is, and that they were with man, they would destroy him utterly, and thus the whole human race : for such is their interior ferocity. They also hold men as of no value, and altogether despise them. But the Lord loves men.

ABOUT WALKINGS : THAT THEY ARE CHANGES OF STATE. ABOUT THE FORMS OF SPIRITS, AND THAT SPIRITS ARE APPEARANCES.

5646. Walkings, goings, and departures, are nothing else but changes of the state of the interiors ; but, still, before the eyes of the spirits and angels, they appear exactly like walkings, goings and departures ; which is like the case is with man's life,—that he believes he lives from himself ; and, by reason of his understanding of truth and will of good, that he believes he understands truth and wills good from himself ; because it entirely appears so. Those appearances are so real, that the spirits are altogether unaware that they are from that origin ; nor are they willing to know that they are thence ; and the angels of heaven know, indeed, but do not talk about it. This is of the Lord's Divine Providence, in order that every one may seem to himself to live and act from himself. This derives its origin from man's walkings and goings in the world. Naturally, men walk from place to place, because space is there and time is there ; but, in the other life, there are neither spaces nor times other than appearances according to states. But, when men actually walk about, then it is indeed the body that does it, but it is from the will in the plane of action ; and, so far as the will is present, in that degree the man himself walks. Where-

¹ This numbering is the same as in the original.—Ed.

fore, when they are in the other life, instead of spaces and times, there are states and those things which are appearances of state; and a spirit, also, is an appearing man. (For a spirit, there, is an appearing man before the eyes of others, owing to the fact that the Lord's Divine in heaven is a man. Hence are so many varieties, as regards forms, in the countenances of spirits, according to the changes of state, their presence and absence.) Spirits and angels are, indeed, actual forms; but they have nothing of life from themselves. They are led by the Lord according to [their] life; for in God we live, move, and are. These forms are recipients of the Divine: and, in whatever manner they receive, just such they are. Because those forms are the forms of interior nature, or are in the spiritual world, they are adapted to all the changes and variations of state, and this to an immense and incredible extent, and in greater extent according as they are in interiors—to what extent and of what kind, there, is incredible. Hence is manifest how much [fuller] recipients they in the heavens who are in the inmost [heavens], are, than those in the lower [heavens] and in the world of spirits; consequently, recipients of the wisdom and the bliss which belong to life from the Divine.

5647. Walkings there, are either total changes or only partial. They are total when interiors and exteriors act together. At such times, when they walk, they walk with the whole being, and where they then come there they wholly are; appearing there as respects place, but actually there as respects the state of their life, which is the state of the affection which is of love, consequently of the will. Walkings are partial changes, however, when the interiors are stationary and the exterior states change.¹ Then, also, they appear to themselves in like manner to walk, nor do they know any difference; but, still, it is not the whole spirit, but only his intellectual: they themselves remaining in their own place, or state. Nor do they then know otherwise than that they are walking; and the majority do not distinguish [the one kind from the other]. But the evil are then in their phantasy, because in their interiors and in evil, therefore in insanity: the good, however, are then in their wisdom; but, yet, all fall back, in will, to their own state and place.

A certain book was exhibited, and was instantly taken away by another [spirit] upon a mountain—which happened in a moment. I inquired the reason how this is. They said that

¹ The Latin edition has "when the *exteriors* are stationary and the *interior* states change;" but this is so entirely at variance with what follows, that we have assumed it to be a printer's error, and have therefore ventured the rendering embodied in the text.—ED.

it is only by placing one's self in the state of another; likewise, that presence with the book [occurs] instantly; and that, when this happens, they simply stretch out the hand—which is a sign.

CONTINUATION ABOUT BABYLON AND THE SEVEN MOUNTAINS.

5648. There are many mountains there, which are in that part and northwards from it, as many as twenty; but they are all called in the *Apocalypse* [xvii. 9], the seven mountains upon which dwells the beast;¹ because seven, in the opposite sense, signifies a profane [state]. And the majority who are there, are of the Italian nation. On that, about which something has been previously related, the Romans dwell, because they are in the love of governing more than all the rest; neither do they care so much for knowledges. Behind them dwell the rest of the Italians who are of such a character: as those who are higher up than Rome, for instance, those who belong to Tuscany, Genoa, Venice, Milan, and the Trans-alpine provinces. These dwell upon the middle mountains there. In the farthest [mountain] towards the north, are those who were from Naples, and farther on, from Sicily; for the worst dwell towards the north there. They who were from Sicily, are those who have been in the subtlety of falsity, and in falses, more than the rest; and not so much in the love of governing, like the Romans.

5649. It must be known, also, that many of the Reformed religion betook themselves thither, and that they have professed the Catholic religion, but only those who have been in the evil of life; who, since they betook themselves in vain to piety and to prayers, had recourse to their faith—which in the world they held interiorly in themselves—and embraced all things of religion which the others wished, inasmuch as, in their heart, they regard religion as nothing. Hence there is, there, a very numerous crew from various nations, who are all their servants. That external Catholic religion is also [there]; and is for such ones.

5650. When visitation was accomplished among those who were on the three mountains, it was next made upon the Romans; and it was found that all things there were diabolical, and that, yet, they came to that insanity that they not only rejected the Divine, but also wanted to be themselves acknowledged as

¹ The passage in the *Apocalypse* speaks of the woman as sitting on the seven mountains; but as, according to verse 7 of the same chapter, the woman sat on the beast, the "beast" also was on them, as above represented.—Ed.

gods, which, also, was done. At first, they there adored God the Father, and passed by the Lord altogether, because they said that they have all His power themselves, so that there was no longer anything of power [belonging to Him], and that the reason they worshipped Him so holily in the world, as in the churches and in the sacrament of the Supper, was in order that they might be adored, as being in His stead on the earths. When they became such, and thus not only took away all power from the Lord and arrogated it to themselves, but proclaimed themselves as gods, and also established the worship of themselves (for such insanity seizes them in the other life when exterior bonds are taken away and they are left to their internals)—then, the Last Judgment came upon them: all were taken away from two mountains there in a moment, thus were let into their interiors, and so cast into the gulfs, in an instant; some into the higher western one; some into the lower western; some—but few—into the sea there; some into the higher southern gulf. But the mountain which was in the midst, that sank down in the middle; and those there were cast down deeply into hell, and a black smoke mounted up.

5651. After this, visitation was made upon those who were more towards the north, where those were who are from lower Italy; and it was found, that, when left to their interiors, they betook themselves wholly to idolatrous worship, and made themselves idols of various kinds from such things as are in the sea, on earth and in heaven, and began to worship them, saying that the ancients on earth did so, and gentiles also—with whom it is well—and proved, by various kinds of worships, the idol the worship of which was the more successful, and that which was successful, chose. Thus the mixed multitude worshipped idols of such kinds, and made entirely after the pattern of all things which are in the sea, earth and heaven; and animals of various kinds; birds, fishes, serpents; representations of the moon and of the sun; and so forth. They also passed by the saints, whom they worshipped in the world, having proved that they are of no use. Such worship is ingrained in them, from the worship of images on earth. When, therefore, it was found that they were complete idolaters—worse than the idolaters on earth, in respect to the fact that they have denied the Divine and believe that such things avail, because through correspondences,—then, the Last Judgment came upon those mountains. Some, an earthquake first fell upon, which appeared like vast billows of the sea; and then, the towns there were shattered, and the palaces there, and fell to the ground; which being done, the mountainous [surrounding] was rolled back, thus moving to and fro over them; and so they

were altogether carried off from the face of the earth. It is not granted to know whither they have been deeply cast down. (* About their *inquisition* see another page; [no. 5656, which we here immediately subjoin].)

5656. *They are accustomed to treat all whomsoever they come across, in the following manner: they are able, by their art, to lead to themselves anyone they see, and to cause his presence with themselves, howsoever he may resist; and, then, they disclose his evils (for evil spirits, especially sirens, are able to do this); and, thus, they accuse and condemn him. If he is not then driven to accepting their worship—either their devil-worship, or the hypocritical acting of holiness on the other side¹—they cast such ones into dusky caverns around their mountain: but, still, they are taken out by the Lord.

5652. The mountains which are nearer to the north, where the Neapolitans are, and at length those from Sicily, which are the most remote,—these, also, were subjected to visitation; and it was found that they have wholly rejected their religion, and, from usage and purpose, have adopted contraries, which they said were falses, and also were falses; so that, whatever was false, and was against faith, the Word and the Divine, this they have adopted and worshipped, or have established worship thence. They divided their mountain-region into two parts—at one part were the worshippers of falsity, and at the other those who were in external holiness—saying, that it is of advantage to worship a devil on the one side and the Divine on the other, in order that thus they might be protected on both sides, and that thus, however they turn themselves, they may be in security. Where their treasures were, there they placed those who were in external holiness, and the altar, and those who were in continuous employment; and thus they preserved their treasures: for this takes place through such permanent faith: otherwise, the treasures of silver and gold and precious stones, with the evil, vanish of themselves, in the other life—about which elsewhere. I saw a female saint of such a quality, who came to me, and who was clothed in linen as if belonging to a monastery. She, because by means of holiness she had communication with good spirits who were in the threshold of heaven, was in such perception that she could see the secret thoughts and affections of others. She said that she could come into heaven whenever she liked; but it was replied,

5653. that there was, still, the intention of doing evil (for she wished to do evil in every manner, according to all the pleasure of the rulers there); and that, therefore, she could

¹ For the full significance of these allusions, see no. 5652, below.—Ed.

not be in heaven, for the intentions are there perceived. She said that she could not in an interior heaven; also, that she went inside and stayed there for some time, but, yet, when it was exhibited that she was of such a character, she removed herself away. But she drew out of a deep hell such things as belonged to her intention—which were diabolical. Hence, she was driven into insanity, and rejected along with those who are utterly mad. Those, also, who are on the other side—where are their saints, so-called because in holy external worship—are such that they do all things according to the pleasure of the rulers who are on the other side, and who have the devil-worship. Thus, the one side favours the other, and holy things, profane; and thus profanation there prevails. Moreover, through the holy things of the one side, they have communication with those who are in the first threshold of heaven, who dwell above them. There is a mountainous region that rises up thence, towards the middle-space: there dwell whosoever are simple-good or upright. With these they procured to themselves a quite powerful communication; and, so far as they have communication with them, so far have they power. They speak with them, and they perform mutual kindnesses to one another, and, sometimes, they associate; but those who have been unrighteous and favoured them in evil-doing, are cast down from that wide mountain-region; and thus power is, in part, taken away from them. They who are in those mountains surpass others in malignity; especially those who are in the remotest mountains near the north. They are in such sharp-sightedness and interior acuteness, that they were able to see through the thoughts of others,

[5653] $\frac{1}{2}$. and to read all things out. This occurs by virtue of the communication with those who are in the first threshold of heaven. In a word, they are most keen, especially those who are from Sicily. There hence appears at the tip of their nose, a certain bright light; and, from their ears, as it were a shrub, glittering with crystals and suspended; but the part below the nostrils, or the region of the mouth, was completely black, like hell; so that it could not appear. I told them that they place wisdom in wickedness, when nevertheless wickedness is not wisdom; because wickedness brings them to hell, or to eternal unhappiness, but true wisdom—which is without wickedness—to heaven, consequently to eternal happiness. At these things they became silent; and, at length, they said that they do not know that any other wisdom exists than such as they possess; and that the wisdom of others is only simplicity, in which they by no means wish to be.

5654. That the exceedingly wicked are near the northern

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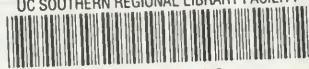
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